THE

Baptist Magazine.

FEBRUARY, 1819.

HISTORY OF THE CONFERENCE AT SALTERS' HALL, ON THE DOCTRINE OF THE TRINITY, IN 1719.

(Continued from Page 6.)

THE differences of opinion which unhappily took place between the London Dissenting ministers, are not to be attributed to any difference of sentiment respecting the important scripture doctrine of the Trinity. With one or two exceptions * it may be safely stated, that the whole body of ministers were united in principle as to the *doctrine* itself, though they differed as to the manner in which they should *declare* their sentiments concerning it, and the advice that should be given to the Presbyterians at Exeter. Those who refused to subscribe the Articles of the Assembly's Catechism, &c. justified the conduct of Messrs. Peirce and Hallet; and others, by subscribing those tests as explanatory of the scripture doctrine, approved that of the managers at Exeter, who had required their ministers to sign a declaration of their faith on the doctrine of the Trinity, and removed them from their offices for refusing to do so.

In the debate at Salters' Hall on the 3d of March, those who proposed a subscription to the *forms*, observed, "that as they had all been obliged by the Act of Toleration to subscribe the Articles of the Church of England respecting the Trinity,† it was not unreasonable, upon just occasions, they should be expected to do so again. And as Dissenting ministers were supposed to teach their children the answers in the Assembly's Catechism, it was not unreasonable until the contrary appeared, to conclude that they believed these doctrines themselves." They urged their subscription as the more necessary, because the Arians made their boasts, that the more considerable of the Dissenting ministers were of their sentiments. High church sermons and pamphlets upbraided

* "Two of them," says the Rev. Daniel Wilcox, "are now pretty well known in the City, to whom Dr. Clarke himself directed a country Dissenting minister for further instruction in his scheme." It is probable this alludes to the Rev. Drs. Lardner and Gale. Noble stand! *Part* ii. *p.* 16, *note.*

† Dissenting ministers at that period were all obliged to subscribe the 39 Articles of the Church of England, with some exceptions, in order to their enjoying the protection of the Act of Toleration.

the Dissenters, without distinction, as Anti-Trinitarians. Mr. John Sharp, a Baptist minister of Frome, who was present at the debate, mentioned that one of the judges upon the western circuit had taken notice in his charges to the grand juries, of what was reported of the Dissenters as gone off from the doctrine of the *Trinity* as a matter belonging to their inquiry! Mr. Sharp added, "That the eyes of all the west were upon the ministers of London, to see what they would do in this juncture; that he waited with concern for the result of their debates; and if they broke up without coming to a declaration of their faith in the Trinity, it would be the greatest blow imaginable to the Dissenting interest in the west country."

On the other hand it was objected, that to request subscription to *human* compositions was of "*the nature of imposition*;" that to do so would look like giving up their Christian liberty; they urged, that "if this humour of subscription was once complied with, they could not tell where it would stop," &c. &c. and alluding to the Bangorian controversy, which had now commenced, they thought it would discourage the champions for liberty in the church establishment from pursuing their exertions in the cause of Christian liberty, if the Dissenting ministers were to submit to what they considered as impositions in religion.*

Under these impressions both parties sent their Advices to the people at Exeter, which are sufficiently important to be copied at length, in order that the reader may have the entire history of this event before him.

I begin with those of the subscribing ministers.

"Some of our number," say they, "having been applied to by several worthy gentlemen at EXON for advice how to conduct themselves under their unhappy circumstances: we are clearly of opinion,

"That there are such errors in doctrine as will not only warrant, but oblige the people to withdraw from those ministers that maintain and teach them. And that the people have a right to judge what those errors are; and when they are so maintained and taught, it will justify them in withdrawing from such a ministry. But as the purity of the faith, the peace of the churches, the reputation and usefulness of ministers, are matters of very great weight and consequence, the utmost care and caution ought to be had on both sides in all proceedings of such a nature, and therefore we humbly advise,

"1. That when such differences do arise, the people would consider, though they have the power of judging what ministers and doctrines are fit for them to hear, yet they must by no means suffer their passions, prejudices, or unreasonable jealousies, to bias their judgment; but must search the scriptures, and be determined by them, both as to the merits of the cause and the manner of proceeding. All rashness and intemperate zeal must be suppressed, and every thing managed clearly, calmly, in the fear of God, with meekness, and ten-

* In 1717, Dr. Hoadley preached a sermon before King George I. on *the Nature of the Kingdom of Christ.* This led to a violent controversy, Dr. Snape and others zealously supporting *the temporal jurisdiction of the clergy.* The bishop would have been roughly handled by his brethren, had not the king prorogued the convocation: and from that period the clergy in England have been unable to exercise temporal jurisdiction.

der compassion, towards all with whom they are concerned.

"2. If the people shall see fit (which in many cases may be expedient) to call for the advice of neighbouring ministers and others, that are most like to give them good direction in the matter before them; those ministers, and others, whose counsel is desired, should be free, open, and faithful in the advice they give, without being in the least influenced by any personal respect or disrespect on either hand.

"3. If any minister is suspected by his hearers to hold dangerous errors, and the people in a serious and respectful manner desire him to be plain with them, and let them know what his real belief is, that they may not by mistake either wrong him or their own souls; we think it reasonable he should comply with their desire, and be ready to give an account of the hope that is in him with meekness and fear, that the people may have no ground to charge him with pride or prevarication, sacrificing his own peace and theirs too, to a stiffness of humour, or punctilio of honour.

"4. That the people in this case should be always ready to receive a reasonable satisfaction; and if it does appear either that their ministers never held those errors of which they were suspected, or have upon maturer thoughts relinquished them, and returned to the truth, the people should regard them with all respect and kindness, not suffering any jealousies to lodge in their breasts, but should receive them in the Lord and attend upon their ministry, and treat them with as much affection, freedom, and confidence, as if no such suspicions had ever taken place among them.

"5. If all attempts for mutual satisfaction, union, and agreement, between ministers and people, should prove ineffectual, and either the minister should judge it his duty to withdraw from the people, as those that will not endure that which he takes to be sound doctrine, or the people should judge it their duty to withdraw from their minister, as maintaining what they take to be dangerous error, they should resolve to part without wrath and bitterness, according to the gospel rule; and how much soever they may judge that error to be in its nature of the most dangerous tendency, yet that neither they, nor others, should interpret such their separation, as if thereby they presumed to judge and condemn each other as to their eternal state; being persuaded, that though our Lord and Saviour is justly and highly offended with the sinful errors and divisions of those that call upon his name, yet he is that merciful High Priest that knows how to have compassion on the ignorant and those that are out of the way, and to give them repentance to the acknowledgment of the truth.

"As we have, with very good reason, declared the right of the people to judge what those doctrines are that will justify them in withdrawing from their minister, so we take the freedom to declare it as our judgment, *That the denying of the true and proper Divinity of the Son of God and the Holy Spirit, viz. that they are One God with the Father, is an error contrary to the holy scriptures, and the common faith of the reformed churches.* We who have subscribed these Advices,

have also subscribed the first article of the Church of England, and the answers to the fifth and sixth questions of the Assembly's Catechism, as what we believe to be the doctrine of the blessed Trinity revealed in the holy scriptures.

*Pastors in and about London.**

William Lorimer, S. T. P.
J. Smith, P. Silver-street.
S. Pomfret, P. Gravel-lane, Houndsditch.
W. Tong, P. Salters'-hall.
B. Robinson, P. Little St. Helen's.
T. Reynolds, I. Weigh-house, Little East Cheap.
T. Bradbury, I. Fetter-lane.
Joseph Hill.
T. Harrison, P. B. Lorimers'-hall.
D. Wilcox, P. Monkwell-street.
J. Newman, P. Salters'-hall.
J. Earle, P. Leather-lane.
T. Lloyd.
J. Wood, I. Weigh-house, Little Eastcheap.
George Davy.
J. Skepp, P. B. Curriers'-hall.
John Sladen, I. Back-street.
William Curtis.
J. Matthews, P. King John's-court.
Z. Merrill, P. Hampstead.
John Beaumont.
Francis Freeman, I. Miles's-lane.
David Rees, P. B. Wapping.
Thomas Michell.
John Nesbitt, I. Hare-court.
Robert Bragge, I. Pewterers'-hall.
Matthew Clark, I. Miles's-lane.
T. Ridgley, I. Three Cranes'-court.
John Noble, P. B. Great Eastcheap.
John Asty, I. Aldermanbury-postern.
Edward Wallin, P. B. Maze-pond.
J. Foxon, I. Haberdashers'-hall.
J. Anderson, P. Peter-street, Soho.
J. Cumming, P. London-wall.
J. Killinghall, I. Deadman's-place.
J. Galloway, P. Parish-street.
J. Lewis, P. Carter-l. Doctors'-commons.
T. Dewhurst, P. B. Turners'-hall.
Isaac Bates.
M. Key, P. B. Pastor of Devonshire-sq.
W. Chapman, I. Rotherhithe.
S. Harris, I. Mill-yard.
T. Masters, I. Rotherhithe.
Edward Ridgway.
A. Mulliner, G. B. White's-alley, Moorfields.
W. Hockar, sen. P. Gravel-lane, Houndsditch.

* Those marked P. are Presbyterians; those I. are Independents; those P. B. are Particular Baptists, and G. B. General Baptists.

Pastors in the Country.

William Bushnell, P. Potter's-priory.
Stephen Crisp.
Peter Goodwin, I. Great Yarmouth.
George Burnett.

Preachers ordained or licensed.

Harman Hood, P. Little St. Helen's.
William M'Clatchy.
P. Gibbs, I. Hackney.
William Benson.
J. Toms, P. B. Devonshire-square.
P. Bradbury, I. New-court, Carey-street.
T. Charlton, I. Plasterers'-hall.
H. Francis, I. New-court, Carey-street.
J. Tate, I. Girdlers'-hall.
Richard Glover.
Emmanuel Ellerker."

These are the names subscribed to the *Letter of Advices*. Some others appeared to the Articles, viz.

Pastors in London.

John Mottershead, P. Monkwell-street.
John Barker.
Patrick Russel, P. Crown-court.

In the Country.

D. Mayo, P. Kingston-upon-Thames.
John Ollive.
John Sharpe, P. B. Frome.
Lachlan Ross.
Richard Pain, I. Petticoat-lane.
John Foster.
Samuel Bourne, P. Birmingham.

Preachers ordained or licensed.

John Conder, I. Cambridge.
James Gillespey.
John Hubbard, I. Stepney.
Merriman Norris.
James Wildman.
John Mitchell.
J. Matthews, P. B. Cherry-garden-street.

The letter accompanying the Advices, as subscribed by several, in the name of the rest.

"*London, April* 7, 1719.

"Gentlemen,

"Having encouragement to believe, that any Christian advice transmitted to you from such ministers of London as should find a freedom in themselves to declare first, their own sense concerning the important doctrine of the blessed Trinity as revealed in the scriptures, might be useful and acceptable amongst you; we have inclosed the decla-

ration that has been freely made by all those whose names you find annexed, together with such advices, as after prayer to God, and serious deliberation, have been unanimously agreed upon, as what we have thought proper to recommend to you in your unhappy circumstances. That God would be pleased to follow them with his blessing, is the hearty prayer of

Your affectionate and faithful servants,

Jer. Smith,	Tho. Bradbury,
John Nesbitt,	John Asty,
Tho. Reynolds,	John Noble,
Tho. Ridgley,	Jos. Hill,
John Newman,	T. Harrison."

The non-subscribing ministers sent the following Advices and letter to Exeter; which, if the reader attentively compare with those of the subscribing ministers, he will clearly perceive the grounds of difference which prevailed. The feature of the former is inflexible firmness to the truth; that of the latter *laxity*, and, what has been misnamed, *candour* and *charity*.

"Advices for peace, &c.

"After several meetings of the Protestant Dissenting ministers of the three denominations, in and about the City of London, the following rules and Advices were finished, and agreed to, at Salters' Hall, March 10, 1718-19, upon a general summons sent to the whole body.

"We are clearly of opinion,

"I. That there are errors in doctrine of that important nature, as will not only warrant, but even oblige, a Christian congregation to withdraw from the minister, or ministers, that maintain and defend those doctrines.

"II. That the people have a right to judge for themselves, what those errors are, and when they are so taught and propagated, as will justify them in withdrawing from such their ministers. However, we think it necessary, that the right of thus judging and acting be maintained and pursued according to the following Advices.

"1. That Christians, especially ministers of the gospel of peace, should, on the one hand, carefully avoid giving any just occasion of offence; and on the other, avoid and discountenance all unreasonable jealousy concerning the sentiments and opinions of others, particularly of ministers, and all rash judging of the Christianity and sincerity of their brethren; and promote to their power mutual forbearance and brotherly love, as far as a just concern for truth and holiness will allow.

"2. If either ministers, or other Christians, should be charged with not holding the Christian faith, or propagating opinions inconsistent with it, we apprehend, that no such accusations should be received by any, to whom application shall be made for advice upon such occasions, unless the accusation be reduced to a certainty, and two or more credible persons shall declare themselves ready to support and justify it when called to it. That by this means all private insinuations tending to scandal may be avoided, and proceedings had in that open and sincere way which the gospel prescribes.

"3. That when such an accusation is brought, the person accused be first privately admonished, before the matter come under the examination of any public assembly, or he be obliged to a public defence.*

* "Thus far we proceeded on March 3, and then thought fit to adjourn the fur-

"4. If, after all, a public hearing be insisted on, we think the Protestant principle, *that the Bible is the only and the perfect rule of faith*, obliges those who have the case before them, not to condemn any man upon the authority of human decisions, or because he consents not to *human forms and phrases;* but then only is he to be censured as not holding the faith necessary to salvation, when it appears that he contradicts, or refuses to own, the plain and express declarations of holy scripture, in what is there made necessary to be believed, and in matters there solely revealed. And we trust that all will treat the servants of their common Lord, as they who expect the final decision at his appearing.

"5. We further advise, that catechisms and other summaries of Christianity, and expositions of scripture, by wise and learned, though fallible men, should be regarded as great helps to understand the mind of God in the scriptures; and that all be allowed, by common consent, to support their own sense of scripture upon proper occasions, with such reasons as appear to them convincing, provided it be with sobriety and charity to those who differ from them. We also desire to secure the evidence arising from scripture consequences; though no man should be charged with holding those consequences of his opinion, which he expressly disclaims.

"6. That where any, either ministers or other Christians, think themselves bound in conscience, to declare against such a sense of scripture, as the body of that Christian society, to which they belong, apprehend to be a truth of great importance, they should, after the proper methods have been tried for mutual satisfaction, rather quietly withdraw from it, and seek communion or service in some other Christian society, than disturb the peace of that congregation; and that there be no censuring of the person who withdraws, or of the congregation that receives him.

"7. That ministers and people both endeavour to know, maintain, and propagate the truth in love; insisting most on those things wherein Christians are generally agreed; more sparingly, and with great modesty and charity, on those in which good men do or may differ.

"8. If any minister or congregation shall differ as to the expediency of these methods, or shall think any other more proper, we hope they will, as intending the same good end, still preserve *charity* and communion with those ministers and congregations that shall think fit to pursue these Advices.

"To these rules and Advices we have set our hands.

J. Oldfield, D.D. Moderator, P. Maid-lane.
J. Sheffield, P. St. Thomas's, Southwark.
J. Billingsley, P. Poor Jury-lane.
W. Harris, P. Poor Jury-lane.
Simon Brown, I. Weigh-house.
J. Evans, P. New Broad-street, Petty-france.
John Hughes.
Thomas Sleigh.

ther consideration of these Advices till the following Tuesday, March 10, ordering a summons to be sent to every one of the brethren who had withdrawn from us; which was accordingly done. We did particularly hope to have their help in the 4th article; and to calmly debate every sentence and word in it. Some changes we ourselves have made from what it was, both in substance and form; and, though it looks to us, as it now stands, a very Christian and reasonable rule of conduct, yet we were not so set upon having our own way, but we should have readily received any thing that had been clear and convincing, in order to have changed our minds."

J. Savage, Sabbatarian Baptist, Mill-yard.
S. Wright, P. Crosby-square.
Benjamin Grosvenor, P. Crosby-square.
John Ratcliff.
S. Rosewell, P. Silver-street.
J. Jenkins, G. B. High-hall.
Moses Lowman.
J. Burroughs, G. B. Paul's-alley, Barbican.
John Ingram, G. B. Fair-street.
Thomas Leavesley, P. Old Jewry.
G. Smyth, P. Gravel-pit, Hackney.
Lewis Douglas.
J. Hunt, I. Pinners'-hall.
S. Baker, P. Parish-street.
Thomas Petken.
J. Gale, D. P: G. B. Paul's-alley.
Isaac Kimber.
Clerk Oldsworth.
Richard Rigby, M. D.
Thomas Kirby.
Edward Bearne.
S. Chandler, P. Old Jewry.
William Sheffield, P.
Nath. Hodges, G. B. Paul's-alley.
Robert Billio.
Thomas Slater.
James Reid, I. Weigh-house.
Henry Reid, I. Union-street.
William Hocker, jun. I.
Richard Biscoe, I.
J. Bennet, P. Old Jewry.
B. Avery, L.L.D. I. Pinners'-hall.
J. Baker.
B. A. Atkinson. P. St. Thomas Apostle.
G. Barber, P. Wandsworth.
Nath. Lardner, P. Poor Jewry-lane.
W. Jacombe.
S. Savage, I. Bury-street, St. Mary-axe.
Samuel Highmore.
Robert Lamb.
Amos Harrison.
John Bradley.
Samuel Clark, P.
D. Burgess.
John Cornish, P. Leather-lane.
Thomas Newman, P. Carter-lane.
Quintus Naylor.
John Sherman.
Richard Parkes, P. B. White-street.
Samuel Oldfield, P. Ramsbury.
John Cambden.
Nath. Foxwell, G. B. Barbican.
John Conder.
T. Simmons, I. Gravel-lane, Wapping.
David Jennings, I. Girdlers'-hall.
John Eaton, P. Stoke Newington.
Obadiah Hughes.
Arthur Shallet.
Richard Tuddeman.
E. Roscoe.
J. Richardson, G. B. Fair-street.
Matthew Randal.
William Bush.
Christopher Taylor, P. Leather-lane.
T. Cotton, P. near Russel-street, Bloomsbury.

"There are several of our brethren consenting with us in these Advices, who desire, we would signify so much to the world, though they have not here subscribed their names."

The letter sent with the Advices to Exeter.

"*London, March* 17, 1718-19.

"Gentlemen, Fathers, and Brethren, honoured and beloved in our Lord,

Having heard, with great concern, of the divisions amongst you, we take the leave you have been pleased to give us, humbly to present you with a few general Advices, which we judge proper to use ourselves, and would recommend to all, on such occasions.

"We are satisfied that things of this nature are well known to you, and hope they will not be ill received or unsuccessful. We shall be glad to receive from you, the valuable improvements we promise ourselves you will make upon them, or any thing with reference to them that you shall think fit to communicate.

"We allow not ourselves to form a judgment of your affairs, upon so distant and imperfect a view as rumours and representations, on either hand or both, can give us, whilst the whole is not before us: your prudence and goodness assure us, that we may depend upon the like from you. We can truly say, the Advices we send you are the result of serious prayer, as well as long and mature deliberation. They have taken their rise from no party views, and aim at nothing but the common good: we have so calculated them for peace, as to secure truth together with it; and for substance they have the approbation of a great number of our principal gentlemen and citizens,

as appears in a paper subscribed by them, and laid before our committee of the three denominations.

"We add our earnest supplications, that God would accompany them with his blessing to establish peace and truth amongst us; and freely declare, that we utterly disown the Arian doctrine, and sincerely believe the doctrine of the blessed Trinity and the proper * Divinity of our Lord Jesus Christ, which we apprehend to be clearly revealed in the holy scriptures; but are far from condemning any who appear to be with us in the main, though they should choose not to declare themselves in other than scripture terms, or not in ours.

"May the great and good God pour out of his Holy Spirit abundantly upon us all; and the prayers of you all be continually for us, that we may increase in grace, and in the knowledge of our Lord and Saviour. We are

Your affectionate brethren and servants in our common Lord,

"The Ministers in and about London.

"Signed by me in their name and by their appointment,

JOSH. OLDFIELD, Moderator.

"P.S. This letter is to all whom it may concern, and therefore it is desired, that it be communicated to all such with the Advices."

* "N. B. The human words [Trinity and proper Divinity] in this declaration of our faith, are used only to notify the things we speak of; and we do not presume in the way of test, to go into any particular explications of those things, either in our own or other men's words: but for that we refer to the holy scriptures; whence it may appear, that we take the scripture account of those things to be the best and fittest we can use on such an occasion."

Mr. Wilson, in his History of Dissenting Churches, states, (but he does not give his authority,) that at the commencement of the debate, Dr. Calamy, Dr. Watts, Mr. Neal, Mr. Price, Mr. Hall, Mr. Bayes, Mr. Munckley, Dr. Marriott, and others, left the assembly: this perhaps accounts for the absence of their names from both the lists. IOTA.

(To be continued.)

FUND FOR *MINISTERS' WIDOWS.*

To the Editors of the Baptist Magazine.

THE two papers with which the No. for December, 1818, begins, deserve serious consideration, and your readers will thank the worthy author for turning their attention to the important subjects which are there brought forward. The first paper respects the assistance which it is so desirable to procure for the *Widows of Ministers*, and on this subject, with your permission, I will lay before your readers a few observations.

Our friend's appeal to the Baptist denomination in behalf of the Magazine, as affording a cheap and ready method of contributing immediate and valuable support to the Widows of Baptist Ministers, deserves attention, and I hope will obtain it. The plan is formed: the circulation of the Magazine, as you have informed us, is productive of the most happy effects; and every additional number sold, adds to the provision for the widow and the fatherless. This consideration will, I trust, lead many to encourage the *Baptist Magazine*, who otherwise might have let it pass without their support. I should also be glad if it produces another effect; and brings forth the

stores of talent and information which the denomination possesses, in so copious a manner, as to render your Monthly Numbers increasingly pleasing and instructive. It is a very powerful motive that is presented to the mind, when the assistance that will be afforded to the widow and fatherless, is urged as a reason for helping a common cause, and for encouraging the hearts of our brethren in the Lord.

But in addition to any contributions which the Magazine can ever be expected to afford, it is very desirable that some plan of effectual support should be adopted, which would banish the fear of that extreme indigence, which often appals the heart of the poor minister and of his distressed wife, whenever a frowning Providence threatens his removal. Here the question of *ways and means* comes forward; and this is very often not considered, because no plan presents itself to view, which might collect the benevolence of many into one common focus.

Much may be done, and in some districts is done, by a number of individuals and congregations, forming a society, expressly for the purpose of assisting the widows and children of Dissenting ministers. I doubt not many of your readers understand the subject better than I do, but as none of your contributors have noticed it, if the following observations are deemed of any value, they are much at your service.

Suppose then, the ministers and congregations of a county or association, to unite for this purpose; many of the most opulent individuals, who support our common cause, would instantly subscribe; some would offer donations, and others both donations and annual subscriptions. The congregations would generally, if proper application were made, have an annual collection for the same end. The ministers would also subscribe; and from their various sources a fund might be raised in less time than is commonly supposed, which would greatly relieve the anxieties of many a worthy family when the day of trial approaches.

Whenever such a society is formed, the ministers will be of various ages; some in youth, others in advanced life. In the progress of the society the same difference in the age of the ministers will always exist. The aged may be expected to die within a few years, and their widows will then be claimants: the young *may* die, and *their* widows, who will commonly be in the earlier periods of life, not only will in most cases need assistance, but may continue on the society for a considerable time. The practical question then is, what can such an institution afford to the widows, in proportion to its income? The answer is:—for every pound per annum which a congregation, or its individual members subscribe, the society can afford to allow £4 per annum as an annuity to the minister's widow: and in case his wife die before him, and on his death a family of children are left unprovided for, the society can afford to appropriate the sum of £40 for their assistance. This important relief might be rendered immediately, if needed, without waiting a number of years for the accumulation of a fund.

To illustrate the above principle by an example; suppose the number of congregations in a

county, district, or association, who agree to form such a society, to be 20. Of these 20 it is to be expected that the richer congregations would contribute more than the others; but doubtless they would all assist according to their ability. Suppose also, that on the average, they contributed £5 per annum each, making the annual receipt of the society £100; when any of the ministers died, £20 per annum could be afforded for his widow; or if he left no widow, but left a family of orphans, £200 might be appropriated, as it was wanted, for their support and education. And should it be the case, that any of the ministers should die during the first year of such a society being formed, still the society may, at its next meeting, vote the specified supply for the widow without fear; provided the members keep up their subscriptions.

At the formation of such an institution, it will be very desirable to solicit the wealthier members to contribute towards a fund, which would be a supply in hand in case any unexpected appeal should be made to the society; and which, if favoured by Providence, through the lives of the ministers being continued for a course of years, before any number of claims came forward, would accumulate by the yearly addition of interest, and thus render the powers of the institution more effective, when the demands might become more than usually pressing.

In the common course of events, it would generally happen, that for some years, the deaths would be few; and as there would be no claimants on the society at its formation, it would be some time before the number of widows would be many; and the institution would seem to grow needlessly rich. It would then appear to some persons, that the funds could afford more,—that it might extend its benevolence to other objects,—that it was acting too much on the *prospective* plan, by looking forward to futurity; and many would call in question the justness of the theory, and suppose that an important error had been made in the calculation.

The reply to these observations is, that according to the usual course of mortality, TWENTY *ministers will leave* THIRTEEN WIDOWS; and THREE *of them will leave* ORPHANS: so that in time, SIXTEEN appeals may be expected to be made to the benevolence of the society; and these appeals will not amount to their greatest number till between 50 and 60 years from the time when the society was begun!

As an outline, it may be suggested, that in one institution of this nature, with which the writer of these remarks is connected, the subscription of one guinea per annum, or a donation of ten guineas at one time, constitutes a person a member; except in the case of ministers, whose subscription is 10*s.* 6*d.* per annum: or, if they pay £5 5*s.* at one time, they are then members for life. The society meets once a year to transact business, and has a small standing committee, which may be called together, and which have a limited portion of power committed to them, in case any peculiar exigency demands immediate attention.

This institution has received very important support from liberal donations towards its fund, besides subscriptions and collections: and whenever such a

society is formed, it is very desirable that this valuable source of assistance should not be overlooked. Many who can afford it, will contribute to the fund, and be annual subscribers also; others who are not able to subscribe, will be desirous of shewing their approbation of the design, by a donation according to their ability.

The ground-work of the calculation offered to your notice, in the above remarks, is clearly laid down in Dr. Price's Treatise on Annuities; and is justified by a plan acted upon in Scotland, which embraces the whole number of the parish ministers, and the professors of the universities in that kingdom. It is settled by an Act of Parliament, and having been in operation a great number of years, it presents a broad basis of fact, from which we may reason with tolerable certainty. In Scotland, the annual payment is £5 5s. from each minister and professor, and the annuity to the widow is £20 per annum, and £200 to a family of orphans. The plan suggested in this paper, supposes only £5 per annum, on an average, paid by each of the congregations. So that the risk is rather more on this system, than on that of our northern neighbours; but many circumstances might be mentioned, which would enable an institution formed on the principles now submitted to your notice, to make the provision before specified.

I have trespassed so far already, that I must not enlarge: but I have no objection to resume the subject, if you think that any additional observations of mine are likely to be useful. I am your very humble servant,

JOSEPHUS.

Norwich, December, 1818.

CALVIN'S COMMENTARIES ON THE *SCRIPTURES.*

In answer to Epenetus's Inquiry concerning the above work, we do not know that the whole of Calvin's Commentaries have been translated into English. We have in our possession his Commentary on the Galatians, entitled, "Sermons of M. John Calvine upon the Epistle of Saincte Paule to the Galathians. Imprinted at London, by Lucas Harison and George Bishop. 1574." We do not know what other Commentaries of his Mr. Fuller had seen: but he possessed his Commentary on the Acts, entitled, "The Commentaries of Mr. John Calvine upon the Actes of the Apostles, Faithfully translated out of Latine into English, for the great profite of our countriemen, by Christopher Fetherstone, Student in Divinitie. Londini: Impensis G. Bishop. 1585." —On a blank leaf at the beginning, Mr. Fuller wrote in 1787 as follows: "202 years this book has been printed, and it seems but little use has been made of it; much less, I think, than it deserves. Perhaps the style of the translator may have been one reason. At that time the English language was very different from what it now is. But this should not make us overlook the excellent matter contained in it, which I think is exceeded by no expositor whatever. I wish all Calvin's Commentaries were translated into modern English. A. F." We have also heard Mr. Fuller speak in the highest terms of the Commentaries of Calvin.

AN ADDRESS

Delivered to the Teachers of the
SUNDAY SCHOOL,
AT
THE BAPTIST CHAPEL,
York Street, Manchester.

MY DEAR YOUNG FRIENDS,

IT was with considerable reluctance, as you well know, that I undertook to speak to you on the present occasion; being well aware that you did not need to be informed as to the principal points of your duty. I am happy, however, on many accounts, that we are met together. By no means assuming the formal attitude of your instructor, I would rather wish to be regarded by you as a beloved companion and fellow-labourer, who would fain be the humble instrument of animating you to all that is amiable, valuable, and holy. For this purpose I would remind you of two things:—You are zealously engaged in well-doing; — you should diligently persevere in the noble pursuit.

I. YOU ARE ZEALOUSLY ENGAGED IN WELL-DOING.—Genuine Christian charity is a very comprehensive duty, and there are many mistakes, very common in society, on this important subject. Some imagine that if they occasionally relieve the temporal distresses of a fellow-creature, they do all that is incumbent on them; whilst, perhaps, there are others, who as vainly suppose, that their frequent wishes and exertions for the spiritual welfare of the human race, are all that is required by the sacred scriptures. The union of both of these constitutes true Christian benevolence. It is said of the admirable Doddridge, that he never relieved the temporal wants of a fellow-creature, without making some effort at the same time for the relief of his spiritual necessities. You, my dear young friends, will be solicitous to do as much good as possible to the bodies, as well as to the immortal souls of the dear children committed to your care. Indeed your plan necessarily includes in it a diligent attention to their present as well as their everlasting welfare.

It must have been with considerable exertion and zeal that you have been able to collect and superintend between six and seven hundred poor children. To teach them to read the sacred scriptures, which inform them of the God who made them;—that he ought to be worshipped "in spirit and in truth;"—that his favour is "better than life;"—that they have souls of more value than the world, which are in danger of being lost because they are sinners;—that the great Being whom they have offended has provided a Saviour, who is infinitely able and willing to save the most unworthy; — that nothing but an "unbelieving heart, and an ungodly life, can ever separate them from the endearments of his love;"—that though the body die, the happy spirit, redeemed by the precious blood of the Son of God, shall exult in his blissful presence everlastingly;—this, my dear young friends, is your work; and surely this is a sublime plan of well-doing. To watch and pray unremittingly for their welfare; to teach them to venerate the day of God, and to be the means in the Divine Hand of early kindling in their youthful bosoms the flame of elevated piety;—in a word, by the most awful sanctions to enforce on them "whatsoever things are true, honest, just, pure, lovely,

and of good report;"—this, this is your perpetual employ, the glorious object at which you incessantly aim. Was I not right in saying, that you are zealously engaged in well-doing? Do not forget,

II. YOU SHOULD DILIGENTLY PERSEVERE IN THE NOBLE PURSUIT. I have seen some enter on a similar path with yourselves, and grow weary. One, I think, came eagerly to the work, allured by *its novelty;* but after a few Sabbaths he relinquished it, and nothing could induce him again to superintend his class. Another had not counted the cost;—had not estimated the *self-denial* requisite to the discharge of his duty; he soon grew weary, having too much regard for his own ease ever to be permanently useful. A third was deterred from "continuance in well-doing," by the *example* of some young people in the congregation, who ought to have come, but did not, to "the help of the Lord against the mighty" powers of darkness. A fourth fainted in the work because of its difficulties, as if it were possible to attain any valuable end without strenuous exertion and conflict; and a fifth, because he did not meet immediately with all that *honour* and *success* which his pride and vanity had led him to expect. You, my dear young friends, will never, I trust, belong to any of the classes which I have named. No. Persevere, for perseverance in well-doing is,

1. *Sanctioned by the most illustrious examples.* Whoever may stand aloof from well-doing, or frown on it, the Lord Jesus Christ did not do so. He, with unspeakable magnanimity, "stedfastly set his face to go up to Jerusalem," and never gave up our cause, till on the cross, with his expiring breath, he said, "It is finished!" The apostles did not do so: "they counted not their lives dear, so that they might finish their course with joy, and the work given them to do." The martyrs did not do so: they were faithful unto death, and sealed their testimony with their blood. Those excellent men who have gone into distant lands to proclaim the salvation of the gospel, did not do so: they have cheerfully forsaken houses and lands, parents and friends, for the glory of God, and the good of man. You should persevere in doing good,

2. Because *doing good ought to be the constant business of life.* Other pursuits may be given up, but this must never be relinquished. We ought to employ our dying breath in doing good. A wise and good man would find little in the present world worth living for, if he could be of no service to his fellow-creatures. He who is of no use might as well have been formed a stock or a stone.

3. *God's incessant kindnesses towards ourselves should induce us to persevere in well-doing.* As he never ceases to bless us, so we should never cease to serve him. He has blessed you with knowledge, and is constantly showering down his mercies on you. Will you be like the desert, which receives the sunshine and the showers, and yet remains fruitless? You might have been born in heathen lands, and have perished in ignorance and vice; but how different, how superior is your lot! Shall you receive every good which a God of infinite love can bestow, and shall you attempt nothing for his praise and glory? Forbid it every emo-

tion of gratitude and love.—Farther, you should persevere in well-doing, for,

4. *The period assigned for your labour is not long.* Life at longest is comparable to "a vapour." You have most of you lived eighteen or twenty years in the world; review the path you have trod; does it not appear altogether exceedingly transient? Forget not, that one or two more such insignificant periods will probably constitute the whole of your earthly existence. One of the most active and useful of your companions has already closed his labours, and in the prime of life is gone in quest of the inestimable blessing of health. O that he may find it! O that his sun may not go down ere it is noon.* Nor can *you* say how soon your Master may summon you from serving him below, to nobler employment in a better world. "Work then whilst it is day, for the night cometh." And let it not be said when you are gone, He was no loss to his family, to the school, to the church, or to the world; rather may your relatives say, He is gone, whose whole soul was anxiously concerned for our salvation. May the children of the school, should you be summoned away early, point to your grave, and with tears of affection exclaim, There lie the dear remains of the beloved teacher, who never thought he could labour with sufficient ardour for our present and our everlasting welfare. Never will his kind instructions be erazed from our hearts—O that we may meet him around the throne in glory! May the members of the church, on account of your sympathy, affection, zeal, and stedfastness, have reason to regret your departure! "Be stedfast, and unmoveable, always abounding in the work of the Lord."

5. *The importance of your object should induce you to persevere.* The temporal and eternal welfare of nearly seven hundred children is a sublime object: but its full value cannot be estimated, because you cannot calculate the value of a single soul. Throw unnumbered worlds of matter into the scale, and still with propriety you may exclaim,

> —"One soul outweighs them all,
> And calls th' astonishing magnificence
> Of unintelligent creation poor."

6. *The pleasure you will experience in witnessing the success of your exertions, should stimulate you to persevere.* The husbandman enjoys considerable pleasure whilst he casts the precious seed into the earth; but his joy is of a higher kind, when he views the fields white unto harvest, and gives his commands to his reapers, to gather the inestimable grain into his garner. You are opening the fields where multitudes may find the bread of life, and eat and live for ever; and your joy, when you see the dear children committed to your care rise up to be useful members of society, and to call God blessed, must necessarily be more elevated than his who beholds his fields covered with golden sheaves, inasmuch as the blessings of eternity infinitely exceed those of time. May this ecstatic felicity be yours! May the rich remuneration, all of the free and boundless grace of our divine Saviour, be given to each of you, of meeting the dear children you superintend in glory.

7. Finally, *Persevere, for there is an absolute certainty that you*

* A son of the Rev. Mr. Pendered, of Royston, who is affectionately remembered as having done much for the welfare and establishment of the school.

shall not labour in vain. You have not in past seasons thus laboured, or "spent your strength for nought." You have seen some of the dear children rise up to honour their parents, to venerate the Sabbath, to contemn dishonesty, to fear a lie, to be industrious and useful, and to love the worship and service of God. Your past experience proves that you shall assuredly "reap, if you faint not." You may not indeed reap immediately; but be assured that the immortal seed you are scattering, watered by the dews of heaven, will spring up. How unspeakable will be your satisfaction and joy as you survey "first the blade, then the ear, then the full corn in the ear!" With what indescribable transports shall you gather in your inestimable sheaves! Nor is it possible you should know all the good you will be the means of doing in the present world. Lately I gathered a considerable quantity of fine fruit from a beautiful tree which God had blessed. I imagined I had entirely cleared the boughs; but on a closer inspection, I found that the thick foliage had concealed many delicious clusters from my observation. Yes, if you faint not, you shall assuredly reap a glorious harvest. So much has been reaped by your fellow-labourers in this same vineyard, that it may well inspire you with a high degree of hope. The late Mr. Charles, of Bala, speaking of a considerable awakening that happened in Wales, says, "Preaching was as easy as opening the lips, and Divine influences on preachers and hearers were felt mightily. Without being in the work, no one could possibly form any conception of it. For my own part, whilst I have existence, I shall never forget it! And it is the more delightful to me, as it is in a great measure the happy fruit of our Sunday schools."

Mr. Milne, now a laborious and useful missionary in the East, giving an account of his early years, says, "I attended a Sabbath school in our neighbourhood. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made upon my mind. Sometimes I used to walk home from the school alone, about a mile over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family, and also held some meetings for prayer with my sisters, and other young people, in a barn which belonged to the premises."

In a Sunday school in the north of England, a whole class of fourteen boys rewarded the labours of its teacher, by every one of them becoming decidedly pious, and being received into communion with a Christian church. They are all now either preaching the gospel at home, or labouring as missionaries abroad.*

I could readily give you multiplied proofs, (many of them from my own personal knowledge,) that your labour, my dear young friends, "shall not be in vain in the Lord." Persevere then in the glorious work in which you are engaged; and be especially concerned, that your "conversation be as becometh the gospel of Christ; that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Coseley. B. H. D.

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* History of Dissenters.

LORD CHIEF BARON SMYTHE.

In the year 1772 I spent the summer in London, and being upon a visit to a family at Ware, in Hertfordshire, we one day went to Hertford, it being the Summer Assizes. Lord Chief Baron Smythe presided on the bench, whom I had heard much of as being a godly and spiritual man, as well as an upright and judicious judge. The first day he sat at *Nisi Prius*, and I thought him very sensible and knowing, or what the lawyers call *learned* in his profession; but the next morning he had to try three criminals; I forget the offences, but they were all *capital*, and the prisoners were tried separately, and found *guilty*. The venerable Judge, in passing the sentence of the law upon them, was very solemn, and discovered at the same time the *believer on the Son of God*. He stated to them separately, the aggravation of the particular crime of each, and the necessity that the laws of the country, and the security of the people, should be maintained by the punishment of the offenders, which punishment, he added, I am now to denounce upon you, which it is painful for me to do, but it is a duty imposed upon me by my office to pronounce "that you be taken from hence to the place from whence you came," &c.

His subsequent address affected the audience, however it might the criminals. "Prisoners! so we see that the law worketh wrath against transgressors, and the divine law considers us and all mankind as sinners, who have come short of the glory of God. But God, who is rich in mercy, hath provided a glorious salvation, in which you and I may find abundant relief. He sent his own Son to seek and save the lost, and to give himself a sacrifice for sin, that whosoever believeth in him should not perish, but have everlasting life. The blood of Jesus Christ the Son of God, cleanseth from all sin.—I am a sinner like you; but pleading that blood, I found mercy; and therefore recommend that blood to you: 'Go ye, and do likewise.'"

They were all reprieved before the Judge left the town.

A. X.

MASSILLON.

The publisher of *Massillon's* sermons describes in the preface, the bishop's method of preaching, by saying, that, "What formed the distinct character of Father Massillon's eloquence was, that all his strokes aimed directly at the *heart;* so that what was simply reason and proof in others, was *feeling* in his mouth. Hence the remarkable success of his instructions. Nobody, after hearing him, stopped to praise or criticise his sermon: each auditor retired in a pensive silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow fastened in his heart. When *Massillon* had preached his first advent at *Versailles*, Lewis XIV. addressed these remarkable words to him: 'Father, I have heard many fine orators in my chapel, and have been very much pleased with them; but as for you, always when I have heard you, I have been very much displeased with myself.'"

Juvenile Department.

POPERY IN FRANCE.

THERE is nothing which has been more inimical to the religion of Jesus Christ, or which has been productive of greater misery to mankind, than Popery; that false and idolatrous imitation of Christianity, in which the grossest superstition, and the most barbarous and unrelenting persecution of the true followers of Christ, are united. We cannot, therefore, but turn the attention of our young readers to the following letter of Pope Pius VII. to the *Right Reverend!* Dr. Poynter, Bishop of Halia, Vicar Apostolic, of the London District! London; from which they will learn, with great pleasure, that a considerable part of the French clergy have refused to acknowledge their subjection to the Sovereign Pontiff. We know not to what important events such a refusal may lead.

"PIUS PP. VII.

[*Translation.*]

"Venerable Brother, Health and Apostolical Benediction.

"By your letter of the 10th day of August, you have represented to us, that in your Vicariate, there are many of the French Clergy, who, with grievous scandal, publicly and openly inveigh either against us, or against the line of conduct we have pursued with respect to the Gallican churches: and who refuse to hold religious communion with the actual pastors of France, who, joined with us in communion, perform the functions of the sacred ministry in that kingdom; and have at length proceeded to such a degree of rashness and impudence, as to compel those, who in sacramental confession have received absolution from the said pastors, to renew their confessions, on their return to England. You also add, that, although the truth of those facts be established by certain testimonies, still not having it in your power to produce canonical proof against each of those French clergymen, and judging at the same time, that you could not, with a safe conscience, indiscriminately delegate the administration of the sacraments of the church, to those among whom you know there existed many who violated Catholic communion, you thought it advisable, but not without the approbation of several prelates, when their faculties for administering the sacraments and saying mass were to be, as usual, renewed to each of them, to propose to all the French clergy without any exception, a form of declaration to be subscribed, conceived in these terms: '*I the undersigned profess* '*and declare, that I am subject to the* '*Sovereign Pontiff Pope Pius the* '*Seventh, as the Head of the Church,* '*and that I hold Communion with all* '*those, as Members of the Church, who* '*are joined in communion with the* '*same Pius the Seventh.*'—But with grief you acquaint us, that while about seventy of the aforesaid clergymen have subscribed the proposed formulary purely and simply, a far greater number of them have refused their subscription, to whom you judged it proper to forbid the administration of the sacraments and the celebration of mass in your Vicariate, of whom some nevertheless, despising your Interdict, are not intimidated from offering up the most Holy Sacrifice in private. These representations being made, you desire to have our judgment respecting that form of declaration, conceiving, that, if it be once sanctioned by our authority, the consequence will be, that dissensions and scandals will be removed, and, to

use your own words, that the question will be decided.

"Having maturely and diligently considered this whole business, the form of declaration above recited, and which has been already approved of by the Congregation for the Propagation of the Faith, we also approve of; nor can we refrain from highly extolling your prudence, who, offering it indiscriminately to be signed by all the French clergy, have, without any reference to particular facts or persons, proposed to them a principle and rule of Catholic communion, from which rule and principle no one can dissent, unless he be willing to be accounted a schismatic.

"But as to those who have refused to sign it, absolutely or without adding exceptions and explications of their own, them you have justly interdicted from exercising the functions of the sacred ministry. We are willing to hope, that, acknowledging their error, they will in future adopt wiser counsels, and that they may be more easily induced to do so, we signify to you, that it is also the determination of our mind, that all and every one of the French clergy residing in England shall subscribe to that form of declaration, purely, simply, and sincerely, without adding or retrenching a single word. To you, therefore, it will belong, to communicate to those, who have not hitherto obeyed your just injunctions, this our letter and our commands, which regard each of them, and by paternal exhortations and salutary admonitions to bring them over to submit with filial docility and obedience to the Prince of the Apostles, who commands them in the person of our lowliness. But if, contrary to all our hope and expectation, they refuse such submission, let them see how heinous is the guilt they contract; since as St. Thomas teaches —*Those who will not be subject to the Sovereign Pontiff, and who refuse to communicate with members of the church who are in subjection to him, are called schismatics.*—In the mean time, to you, with a special assurance of our charity and benevolence towards you, and to all the faithful committed to your care, we most affectionately impart our apostolical benediction.

"Given at Rome, at St. Mary Major, the 16th day of September, 1818.

The 19th year of our Pontificate.

(Signed)

PIUS PP. VII."

"*To our Venerable Brother,* WILLIAM *Bishop of Halia, Vicar Apostolic of the London District, London.*"

Obituary.

MR. JOHN MARSHMAN.

MR. JOHN MARSHMAN departed this life, August 13, 1818, aged seventy-eight years. He was a member of the Baptist church at Westbury Leigh, Wiltshire, where he resided. He was a credit to his religious profession nearly sixty years, and was considered by all who knew him to be a man of strict integrity and uprightness. Amongst the blessings which heaven bestowed upon him, one was, his being the father of Dr. Marshman, of Serampore;—a circumstance to which he often referred in conversation, with peculiar emotions of gratitude to God. He was interred in the same grave in which his beloved wife was buried about a year before, in the burial-ground

belonging to the Baptist church at Chapmanslade, to which he removed his communion a few years before his death. His funeral sermon was preached by Mr. William Clift, the pastor of the church of which he was a member.

THOMAS GOUGH.

Westbury Leigh.

MR. THOMAS ALLEN.

MR. THOMAS ALLEN, of Kimbolton, in the County of Huntingdon, departed this life September 11, 1818, in the forty-sixth year of his age. He has left a widow and eight children to lament their loss: may it be their happiness to partake of the faith, and other Christian graces, of him whose death they have so much cause to lament!

Mr. Allen commenced his religious career at an early period of life, and through rich, distinguishing, and efficacious grace, was enabled to hold out unto the end, though not without some variations as to vigour and spirituality of mind. The life of our deceased friend, taken as a whole, accorded with the apostle's maxim, that through much tribulation we must enter the kingdom. He served an apprenticeship at Risely, a village in Bedfordshire, when he occasionally attended the ministry of the Rev. Wm. Dickens, of Keysoe, and other ministers in the neighbourhood, under whose preaching his conscience was awakened, and his fears and inquiries were excited; but whether he became a decided character during that period, the writer of these lines is not able to say. After the expiration of his apprenticeship, he returned to his father, who resided at Higham-Ferrers, in Northamptonshire. Here he became acquainted with a circle of friends, who possessed and defended those views which perhaps are not improperly styled Pseudo-Calvinistic. Into those views he drank rather deeply, and laboured with all his might to propagate them in every direction: soon after which he joined a church in Northamptonshire, by whom, it is said, he was for a season much esteemed; but being a young man of a strong mind and much reading, he soon began to entertain doubts as to the propriety of his former views, and to ascertain the bad effects they were calculated to produce on moral conduct. His change of views was soon perceived by his friends, and his orthodoxy called in question, which led to frequent disputes on religious subjects, and ultimately to a separation from the church of which he had been an esteemed member. It is not the design of the writer to impute blame to either party; he charitably hopes both were sincere, and feels persuaded that to our own Master all of us must stand or fall.

At this time, Mr. Allen felt a strong desire to sit under a different ministry from that to which he had formerly given a decided preference: accordingly he frequently attended the ministry of the Rev. Andrew Fuller, of Kettering. After he had attended at Kettering for some time, Providence removed him to Bedford, where he enjoyed the ministry of the Rev. S. Hillyard. Under his preaching his mind became increasingly enlightened into the truth, as it is in Jesus; which, through the Divine blessing, produced many happy effects upon the subsequent part of his life, and smoothed the bed of death. About the year 1800, a situation being vacant in Mr. Allen's line of business at Kimbolton, he made application and obtained it: about the second or third Sabbath after which, he came to hear at Spaldwick, and in a short time became a constant hearer in that place. On April 5, 1801, he gave in his experience, and was received as a member of the church, in a short time after which he became a deacon, which office he held till the great Head of the church called him home.

For many years, after Mr. Allen joined the church of Christ at Spaldwick, his attendance on Lord's-days, at church-meetings, and other occasions, was regular; and by his spiritual conversation, faithful ad-

monition, affectionate counsel, and fervent prayers, many were greatly profited. These were seasons, it is presumed, which some will remember with sensations of pleasure till time with them shall be no more. But our friends, our mercies, and our helps by the way, are temporary. They

> "Are but short favours borrow'd now,
> To be repaid anon;"

and therefore should be diligently improved while we have them.

During the last five or six years of our friend's mortal existence, his growing infirmities, connected with a numerous family, deprived his Spaldwick friends of a large portion of his company and counsel. It was not, however, till his pastor paid him a visit, on the 22d of July, 1818, that he entertained any serious thoughts that the departure of his friend was so near at hand as the event proved. This was considered as a pastoral visit of some importance; several questions, such as the nature of the case seemed to demand, were put, to which the most satisfactory answers were given; from which it appeared, that his mind, though not in a rapturous and elevated, was yet in a tranquil and serene state; whilst a deep sense of moral depravity, a clear view of the extent of human obligation, and consequent convictions of his many defects, prevented those exultations which some have expressed. His faith in the abundant mercy of God, through a Mediator, towards the vilest of sinners, supported his hope, and with this agreed his subsequent experience, some intervals excepted, in which the enemy was permitted to harass him: but these intervals were neither numerous nor lasting. The last words the writer heard him utter were as follows. Referring to the righteous, he said, "If eternal life be their reward, I shall possess it;" and added, "It is all of grace." In his last illness, in particular, religion produced in him its legitimate and desired effects; he was moulded into the meekness and gentleness of a lamb. It was natural in Mr. Allen, during the greater part of his life, to be stern, and not unfrequently a little too severe; by means of which he sometimes wounded those he loved. Of this, no one was more sensible than himself, and often he acknowledged and bitterly lamented it. But as he drew towards the close of life, every thing pertaining to the disposition of the lion seemed to forsake him, and the harmlessness of the lamb took the place of it: his looks and expressions sufficiently proved the softness and tenderness of his heart.

About two hours previous to his departure, he calmly called his wife to his bed-side, and expressed his desire that she would not leave him till he breathed his last; and even then not to take a hasty flight from the affecting scene. His wife having obeyed the call of her dying husband, expressed her wish, that in his last moments, if he should be deprived of speech, and his mind remained in a tranquil and happy state, he would give her a token of it by holding up his hand: and, accordingly, he gave the peaceful sign as his ransomed spirit was departing.

On the following sabbath, the mournful Providence was improved at Spaldwick, from a passage selected for the occasion by the deceased, to a very numerous and deeply-affected audience: and on the evening of the same day, by the Rev. Mr. Hemming, from Romans v. 1, 2; which text had been chosen by the deceased.

Reader, may you and the writer of these lines, live and die under the influence of that grace which renewed, sanctified, and supported the subject of this brief memoir; that our last end may be peace, and our song in a future state of existence, "Glory to God in the highest!"

Spaldwick. J. M.

RECENT DEATH.

REV. WILLIAM BROWN.

Died, Dec. 16, 1818, after a few days' illness, the Rev. W. Brown, of Keysoe. We hope to give some account of him in a future Number.

Review.

The Baptists justified: By Jeremy Taylor, D.D. *late Lord Bishop of Down and Connor. With an Introduction and Notes by W. Anderson. 4s. 6d.* Pp. 119.

It must have been noticed by attentive observers, that our Pædobaptist brethren have lately agitated the subject of baptism with greater ardour than for many years past. This would be very well, provided a Christian spirit, and a sincere desire to find out the truth, were to be maintained during the investigation, and a spirit of moderation and brotherly affection were to be preserved in case of supposed victory. We do not deprecate controversy, being persuaded that the cause of truth will ultimately prevail. It is our duty to listen to the arguments of our brethren; and we hope that whenever truth shall appear to be on their side, as we have no interest, so we shall have no inclination to continue on the contrary side. In the mean time we consider it to be our duty to repel, in every fair, lawful, and Christian way, the attacks which are made upon us. This sense of duty, we presume, has led Mr. Anderson to publish a new edition of the above work.

While so much obloquy has been thrown on our principles and practice by persons of different persuasions, it is no wonder if we are gratified by having been defended by so learned, eloquent, and excellent a person as Dr. Jeremy Taylor. This prelate, disliking the persecuting principles which prevailed in his age, wrote a book entitled "The Liberty of Prophesying," in which he asserts the right of every man to worship God according to the dictates of his conscience. One chapter of this book is devoted to the vindication of the Baptists. He exhibits the arguments by which they justify their refusal of baptism to infants, and declares, that "men have disputed against them with so much *confidence* and *weakness*, that they have been encouraged in their error, more by the accidental advantages which have been given them, than by the truth of their cause." He adds, "I think there is so much to be pretended against that which I believe to be truth," (meaning pædobaptism,) "that there is much more *truth than evidence** on our side." What a concession! Is truth then to be discovered without evidence, or in any other way than by means of evidence? If superior evidence is acknowledged to be on the side of the Baptists, what should induce an upright person to embrace the contrary sentiments?

The Bishop confines his apology for the Baptists to the refusal of baptism to infants. For the practice of immersion he thought no apology necessary, immersion being enjoined in the rubric of his own church, and indeed rendered indispensable, except where it would be attended with danger. Respecting the mode of baptism, therefore, we have the majority of the nation professedly on our side. Nor is this the case merely as it respects the rubric of the Anglican church: the most celebrated and learned Pædobaptists have not denied that immersion is baptism, but have wished us to admit that sprinkling may be baptism too. But if only the greater probability were on the side of immersion, why should we be called upon to sacrifice the greater probability to the less? Let us hear what Bishop Butler says upon this subject: "If," says he, "the result of examination be, that there appears

* Of these two things—the existence of truth, and the want of evidence—the former appears to come from him as a matter of necessity; for he was an English bishop, and lived in persecuting times: the latter flows from conviction. Without the former he could not have obtained an Imprimatur: the latter was almost enough to prevent it.

upon the whole any the *lowest* presumption on one side, and *none* on the other; or a *greater* presumption on one side, though in the lowest degree greater; this determines the question even in matters of speculation; and in matters of practice will lay us under an absolute and formal obligation, in point of prudence and of interest, to act upon that presumption or low probability." Analogy, p. 4. Should any persons doubt whether there is a greater presumption in favour of immersion, we wish them to read Mr. Anderson's Introduction. Nay, so strong is the presumption in its favour, that even the Editor of Calmet's Dictionary is compelled by the force of historical evidence to say, "On the subject of Baptism, I am a friend to Immersion." See Facts and Evidences, 2d edit. p. 14. And again, "I believe that immersion was practised at John's baptism." p. 22. He supposes that the persons who were baptized, first immersed, bathed, or washed all over very carefully, either themselves or others; and that this denoted a death unto sin (idolatry, &c.): and that after this, water was poured upon them to denote newness of life. See pages 41—46. But that in process of time "the population of the countries had embraced the faith of Christ so very generally, that converts from heathenism becoming unusual, the rite *proper to them* gradually lost its application; and thus, *the death unto sin* (idolatry, &c.) NO LONGER POSSESSING ANY REFERENCE TO INFANTS BORN OF CHRISTIAN PARENTS,—its ritual representative, immersion, declined into oblivion; while *pouring*, as the sign of newness of life, or consecration to the Trinity, was continued; such consecration being the intention of parents on behalf of their infants." p. 46. Such an hypothesis as this, and such a method of opposing the necessity of immersion, do not in our opinion require an answer. The mere stating of them is amply sufficient. And yet this is the writer who triumphs because his letters addressed to us have not been inserted in our work. The truth is;—we are willing at any time to enter into *an humble investigation of truth* in company with *a serious and candid Inquirer;* but we think that no good can accrue to either party from commencing a contest with one who is evidently a person of a contrary spirit.

The publication of "Facts and Evidences" by the author of Calmet's Dictionary, forms a new era in the history of the Greek language, and in the mode of defending the baptism of infants. It had always been asserted by lexicographers, and supposed by commentators, that the two Greek words *oikos* and *oikia* were perfectly synonymous. But this learned writer has discovered that their meaning is very different; and that it was the *oikos* only that were baptized, and not the *oikia*.

Although what the editor of Calmet says upon this subject is called by the Editors of the Evangelical Magazine, "the best argument they have met with—irrefragable—direct—long overlooked—yet simple, and conclusive," we have no doubt but the readers of Mr. Anderson's publication will deem this argument in favour of infant baptism as weak and inconclusive as his arguments in support of sprinkling.

"Οἶκος and *οἰκία*," this writer pretends, "far from being synonymous, are essentially different, both in their primary and secondary significations. The former properly signifies a dwelling-house, separate from out-houses; the latter a dwelling-house, with out-houses. Metaphorically, the former denotes what is contained in a dwelling-house, namely, a family exclusive of servants; the latter, a family with servants."*—That these distinctions exist only in the imagination of this fanciful writer, the following considerations will, perhaps, evince.

"Both terms denote a house, in the usual sense of that word;† and, accordingly, are indiscriminately employed in the Septuagint to render בַּיִת. Genesis xix. 3. *They went into his* (οἶκον) HOUSE; v. 4. *The men compassed the* (οἰκίαν) HOUSE. Jeremiah xxix. 5. *Build ye*

* Letter iii. p. 4—7.

† Vide Stephanum, Scapulam, Hedericum, Schleusnerum, aliosque Lexicographos, sub vocibus.

(οἴκους) HOUSES; v. 28. *Build ye* (οἰκίας) HOUSES. Genesis xxix. 8. *In his* (οἰκῳ) HOUSE; v. 9. *In this* (οἰκία) HOUSE. v. 11. *Joseph went into the* (οἰκίαν) HOUSE; v. 16. *His Lord came* (εἰς τόν οἶκον) *home.*

"Aware that, if no difference subsists in the primitive meaning of οἶκος and οἰκία, his argument is inconclusive, the editor of Calmet has, in his fourth pamphlet,* employed all his learning and ingenuity to establish a distinction. He thinks it decisive that the words are of different genders; ignorant, I presume, of that which every schoolboy ought to know, that in Greek, as well as in Latin, the same substantive is sometimes of different genders. Having learnt from Hesychius that οἶκος sometimes signifies part of a house, he enlarges on this circumstance with peculiar complacency, and intimates a suspicion that οἶκος, denoting a division of a house, is of more frequent occurrence than critics have remarked. To supply their omissions, he adds, 'The labyrinth of Egypt (Herod. lib. i. cap. 148.) is an instance in point.' On turning to the section referred to in Herodotus, I found not a syllable of the labyrinth; and in the passage† in which the historian describes that structure, I could not discover οἶκος. The divisions of it are called οἰκηματα, not οἶκοι. If the editor of Calmet had not been as inattentive to what he has transcribed into his own pages, as he appears to be ignorant of Herodotus, he would have perceived the weakness of concluding that because οἶκος signifies, at times, part of οἰκία, the terms cannot be interchangeable. He has quoted a passage from Biel, in which the term οἶκος is applied to the temple, and to the apartments belonging to it. The whole of the temple is called οἶκος θεου; while the same term is applied to the parts of it styled the holy and most holy places, as well as to the rooms in it occupied by the priests. Examples of all these applications of οἶκος occur, 1 Kings. vi. 1, 2, 26; 2 Paralip. cap. iii. v. 5, 8; Jeremiah xxxv. 4. If a part, and the whole, though not the same, may be called by the same name; that they are denominated by two terms, proves not that those terms are essentially different in signification. It could hardly be expected that this writer should know that οἰκία, as well as οἶκος, denotes part of a house. 'Οἰκία,' says the learned and accurate Schleusner, 'sometimes signifies, by a metonymy, part of a house; for example, a parlour or dining-room. John xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου; The odour of the ointment spread through all the parlour.'* To this I will add another example. Matthew v. 15. λύχνος λάμπει πᾶσι τοῖς ἐν τῇ οἰκία, the candle gives light to all that are in the room. 'Οἶκος,' our author observes, 'describes the meanest shelter possible, a bird's nest, a tent; οἰκία implies spacious premises, a gentleman's seat; premises extensive, spacious, wide, large, broad.—With all these distinctions, am I,' he asks, 'to be persuaded that these terms are interchangeable, in their proper acceptation?'† Of what this writer may be persuaded, it would be vain to conjecture; but of his knowledge of the terms in question, the following particulars will enable the reader to form a just estimate.

"Οἰκία, equally with οἶκος, is applied to the slightest structure; and οἶκος, not less than οἰκία, to the most ample residence. Having referred to a passage in which οἶκος means a bird's nest, the editor of Calmet quotes a line from Lucretius, in which domus has the same signification; and adds, 'This will remind the reader of the Psalmist's expression, *the sparrow hath found a house;* and again, *as for the stork, the fir-trees are her house.*'‡ The reader of the Septuagint will remember that in both these passages οἰκία, not οἶκος, is the term used. Οἰκία, which our author so learnedly maintains implies capacious premises, is applied to that 'extensive, spacious, wide, large, broad' structure the human body. *The earthly house* (οἰκία) *of this tabernacle.*§ In the sense of tent it also occurs. Jacob dwelt in a tent (οἰκίαν).‖

"While οἰκία denotes structures of the smallest dimensions, as a bird's nest,

* P. 24—31. † Lib. ii. s. 148.

* Οἰκία interdum per metonymiam partem domûs notat, v. g. cænaculum triclinium. John xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου, et hujus unguenti odor totum cænaculum penetravit. Lexicon in N. T. sub voce.

† Letters iv. v. and vi. p. 27.

‡ Ps. lxxxiv. 3. civ. 17.

§ 2 Cor. v. 1. ‖ Gen. xxv. 27.

the human body, a tent, οἶκος often designates the largest mansions. In the sense of palace, it is very common; ἐν τοῖς οἴκοις των βασιλέων, in kings' palaces; ἐχῖνοι ἐν τοῖς οἴκοις ἀυτων, dragons in their palaces.* It likewise denotes heaven, the habitation of the Supreme Being; ὅτ ἐς Διος οἶκον ἐλαύνεις, 'When thou drivest to the residence of Jupiter.'† Οὐρανον ϗκ εμεγηραν εχειν επιδαισιον οἶκον, 'They envied thee not the possession of heaven, a house fit for feasting.'‡

"The unhesitating ignorance, which this writer has discovered, in attempting to settle the primary meaning of the terms in question, is, if possible, still more obvious in what he delivers respecting their secondary signification. From denoting a house, both words are used to signify what it contains, namely, a family. That οἶκος has this sense, the editor of Calmet maintains; but contends that οἰκία, besides the family, denotes also the slaves and attendants.§ Though this is frequently affirmed, with the utmost confidence, by this gentleman, the following passages will show that it is a palpable mistake, and place it beyond a doubt that οἰκία means family, exclusive of domestics or slaves. ἐπὶ την τυραννικὴν οἰκίαν, against the royal family:‖ οἰκίης οὐ φλαυροτέρης, of a family not inferior:¶ οἰκίης μὲν ἔοντα αγαθῆς, being of a respectable family:** τὴν οἰκίαν ἐξαφανίσαντα τὴν αχαβον, having exterminated the family of Ahab:†† ἀυτῳ καὶ τὰ περὶ τὴν οἰκίαν εστασιάσθη, the affairs of his family were involved in confusion: τεταραγμένην ἀυτῳ τὴν οἰκίαν καταλαμβάνει, he finds his family in confusion:‡‡ πρὄυβαινε δὲ αὲ τὰ κατα τὴν στάσιν τῆς οἰκίας, the dissensions of his family always increased:* πᾶσα ἡ οἰκία ἡ πατρικὴ, all his father's house: ἐγὼ διαθρέφω ὑμᾶς καὶ τας οἰκίας ὑμῶν, I will nourish you and your little ones;† τῆς πατρικῆς οἰκίας ἀυτου ἄρχοντες εικοσιδυο, of his father's house twenty and two captains;‡ πᾶσαν τὴν οἰκίαν ραχαβειν, the whole house of the Rechabites.§ The three subsequent examples are added, because, though it may be doubted, whether they are to be understood of families, having been interpreted by the editor of Calmet in that sense, he must allow them to be conclusive. ἐνφρανθήση ἐν πᾶσι τοῖς ἀγαθοῖς οἷς ἔδωκε σοι κύριος ὁ θέος σου, καὶ ἡ οἰκία σου, καὶ ὁ λευίτης, καὶ ὁ προσήλυτος ὁ ἐν σοι; thou shalt rejoice in all the good which the Lord thy God hath given, thou, thy family, and the Levite, and the stranger that is with thee.‖ 'The distinction (of a parent from his family) is here preserved also.'¶ τὰς οἰκίας ἀυτῶν προνομεύσουσι. 'Their houses they shall spoil.'** 'Not dwelling-houses, but houses in the sense of families.'†† ἐποίησαν ἑαυταῖς οἰκίας. 'They made themselves houses.'‡‡ 'Numerous families,'§§ said the editor of Calmet, ignorant, it should seem, of the term employed by the Seventy. Having afterwards discovered that οἰκίας occurred in this passage, as he was not sufficiently ingenuous to confess that, if his interpretation of it were retained, this example entirely subverts the distinction which he had been at such pains to establish, he endeavours to blind his readers. He dexterously shifts the question. The enquiry being, whether οἰκία signifies family exclusive of servants,—and an example occurring to which his own interpretation had affixed that sense; he learnedly, to be sure, quotes the versions of the Seventy, Aquila, Symmachus, and Theodotion, and a Greek scholiast on the text.‖‖ For what purpose? To determine which of the translators has given the best version of the original.

"Εἰσερχόμενοί δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε ἀυτήν. 'When ye come into the house, salute it.' πᾶσα οἰκία

* Matt. xi. 8. Isa. xiii. 22.
† Callimachi Hymni in Dianam, l. 138.
‡ Ejusdem Hymni in Jovem, lib. 59.
§ Letter iii. p. 6. Letters iv. v. and vi. p. 3—37.
‖ Demosthenis Olinthica Secunda, p. 95. Oxonii, 1807.
¶ Herodoti, lib. i. 99, p. 58. Oxonii, 1814.
** Ibidem, 107, p. 61.
†† Josephi Antiq. lib. ix. cap. vii. p. 310.
‡‡ Ib. lib. xv. cap. ii. p. 513. Ib. cap. xi. p. 527.

* Ib. lib. xvi. cap. vi. p. 553.
† Gen. i. 8, 21. ‡ 1 Par. xii. 28.
§ Jer. xxxv. 3. ‖ Deut. xxvi. 11.
¶ Letter iii. p. 11. ** Isa. xiii. 16.
†† Letter iii. p. 11. ‡‡ Exod. i. 21.
§§ Letter iii. p. 9.
‖‖ Letters iv. v. vi. pp. 37, 38.

μερισθεῖσα καθ' ἑαυτῆς. 'A house divided against itself.'* In a judicious letter, signed Trophimus, which appeared in the Baptist Magazine, December, 1815, p. 500, the two last examples, with the parallel texts in Luke, were adduced as proofs that οἰκία and οἶκος are synonymous. 'I merely ask Trophimus,' says the editor of Calmet, very gravely, 'what there is in the connexion, or in the nature of things, which prevents the term house, in the texts he has adduced, from being taken in its primary, obvious, and ordinary meaning, for a dwelling-house?'† To this person's intellect, it offered no absurdity to suppose that the Great Teacher ordered his disciples to salute a dwelling-house, or that the parts of a building may quarrel with each other.

"It being manifest from the above instances, that οἰκία signifies family, exclusive of attendants; the following examples will show that οἶκος has the sense of family, including domestics. κατέστησεν ἄυτον ἐπι τῶν οἴκου. 'He made him overseer over his house.'‡ The steward of Joseph's house is called ὁ ἐπὶ οἴκου, and ὁ ἐπὶ τῆς οἰκίας.§ τοὺς μέλλοντας οἴκους τε καὶ πόλεις οἰκήσειν. 'Those who are to manage families and states.'‖ ἥ πόλεις τε και οἴκους εὖ οἰκοῦσι.¶ 'By which they might manage well both states and families.' οἱ ἐν οἴκῳ οἰκέται. 'The servants in a family.'** Χαλεπὸν μὲν καὶ ἕνα ἄνθρωπον ἀρχὸν τρέφεσθαι, πολὺ δ' ἔτι χαλεπώτερον οἶκον ὅλον. 'It is difficult to support one man in idleness, much more a whole family.'†† ὁν δέ γε οἶκος δυναται εὖ οἰκεῖσθαι πονηροῖς οἰκέταις χρώμενος. 'A family that has bad servants, cannot be well managed.‡‡ The following passage, the learned reader will perceive, determines the question, and shows that the distinction which the editor of Calmet has employed so many pages to establish, was unknown to the most correct and elegant of the Greek writers. ὀυδ' ἀν τον ἑαυτῶν ποτε οἶκον καλῶς τις οἰκήσειν, εἰ μὴ παντὰ μὲν ἐίσεται ὧν προσδέεται πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. αλλ' ἐπει ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκίων συνέστηκε χαλεπὸν δὲ ἐστιν ἅμα τοσούτων οἰκων ἐπιμελεῖσθαι; πῶς ὀυχ ἕνα τον του θείου πρωτον ἐπειρασθης αὐξῆσαι. 'No person can manage his own family well, unless he knows all its wants, and supplies them by care and diligence. But since a state consists of more than ten thousand families, and it is difficult at once to take care of so many families, why do you not first endeavour to improve your uncle's family alone?'*

"'I willingly hazard,' says this accurate and modest writer, 'the utmost severity of censure, when I affirm that the unquestionable reference of the term house is to infants.'† The reader will determine the degree of censure incurred by this writer, after he has considered the following examples of οἰκός, in which, it seems to me, there is no allusion to infants. ἐίσελθε σὺ καὶ πᾶς ὁ οἶκος σου. 'Enter thou and all thy house.‡ ἐις σωτηρίαν του οἴκου. 'To the saving of his house.'§ Gadates the Eunuch, who, it should seem, had only a mother, speaks of his whole family (ὁ οἶκος ὅλος.)‖ ὠφελοίην ἀν τον του θείον οἶκον, εἰ μοι ἐθέλοι πείθεσθαι. 'I would assist my uncle's family if they would obey me.'¶ φοβούμενος τὸν θεόν συν παντὶ τῳ οἴκῳ αὐτοῦ. 'Fearing God with all his house.'**

"In applying the distinction, which, I trust, it has been shown, is purely imaginary, to the object of his letters, the editor of Calmet has presumed largely on the credulity of his readers. Eight families, he says, are recorded in scripture as baptized; and some of them he represents as very numerous.†† In both these particulars our author has taken the liberty to add to the record, in order to support a lame argument. That Aristobulus and Narcissus were Christians remains to be shown. 'It is true,' says this writer, 'the word οἶκος, family, does not occur in these two last

* Matt. x. 12. xii. 25.
† Letters iv. v. vi. p. 21.
‡ Gen. xxxix. 4, 5. § Gen. xliii. 16, 19.
‖ Xenophontis Memor. lib. i. cap. 1. 37.
¶ Ib. cap. 3. 64.
** Ejusdem Cyropædia, lib. i. p. 53. Londini, 1773.
†† Ib. p. 61. ‡‡ Ib. p. 103.

* Memorab. lib. iii. cap. 6. 5.
† Letter iii. p. 8. ‡ Gen. viii. 1.
§ Heb. xi. 7.
‖ Xenophontis Cyropædia, lib. iv. p. 193.
¶ Ejusdem Memor. lib. iii. cap. vi.
** Acts x. 2. †† Letter ii. p. 36, 32.

instances; yet the phrase evidently implies the family, and all translators have so rendered it."* Neither of these assertions is true; while they prove, either the ignorance or disingenuousness of the author. τοὺς τῶν ἀριστοβούλου, and τοὺς ἐκ τῶν ναρκίσσου, are elliptical phrases, and the term to be supplied is either οἰκείων or οἰκέτων, which both signify domestics. So far from all translators having rendered the phrase in this writer's sense of the word house, none of the few with whom I am acquainted has given it that signification. Even in the common version, the term supplied is household, which the editor of Calmet explains to mean attendants, and distinguishes it from family.† With the common version in this sense agree Erasmus, Luther, Drusius, Hammond, Doddridge, Macknight, and others. It is not said, that either the family of Cornelius, or of the Philippian jailor was baptized. If because the family of the former feared God, it is inferred that they were baptized, along with his kinsmen and near friends, when the apostle Peter had instructed them in Christianity, on the same ground it may be concluded that none of them were infants. As Paul preached πᾶσι ἐν οἰκια, to all in the house of the jailor, as οἱ αὐτοῦ παντες, all his were baptized, and as he rejoiced πανοικὶ with all his house, it is probable that none of his infants, if he had any, and all his attendants and slaves were baptized. To call the family of Cornelius or the jailor 'very numerous,' is a trick of the editor of Calmet. It is without authority from scripture. If because the family of Crispus believed, and Paul requested Timothy to salute that of Onesiphorus, it is allowed that they were baptized, these cases will not afford the least support to the baptism of babes. After what has been said, it will not readily be believed that the οἶκος στεφανᾶ baptized by Paul, and the οἰκία στεφανᾶ that were the first fruits of Achaia, and addicted to the ministry of the saints, consisted of different persons. The only example, therefore, in scripture, of the baptism of a house, οἶκος, in which we are not precluded, by the circumstances of the case, from supposing that babes were admitted to that rite, is that of Lydia. If it is remembered that the term οἶκος is used when children are arrived at years of discretion, when no children exist, when domestics are intended; I shall not be thought presumptuous in affirming that this solitary example, far from being a demonstration, forms not a probability that babes were baptized in the apostolic age."

We should not have taken up so many columns of our work with the copy of an answer to such a writer as the Editor of Calmet's Dictionary, had it not been for the homage which has been paid him by the Editors of the Evangelical Magazine in several of their numbers. For our parts, we think such a person no honour to any cause that he may espouse. His arrogance, his contemptuous behaviour to his opponents, the epithets which he gives to them, and his self-gratulation, constantly remind us of the behaviour and language of another celebrated champion, who said, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field:"—at the same time that we wonder what company he has been in the habit of associating with, to render such language as the following capable of being put by him into the mouth of one of his imaginary characters;—"The Jews!—*el Jehudi!*—that asinine race which wandered forty years in the wilderness, under the guidance of Moses, and have been wandering ever since, without a guide!... the JE-HEWS!!!" Reader, this is an exact and faithful copy of every letter, and every mark; for which see his Fourth Letter, &c. p. 17.

What also shall we say to his unfaithfulness, in quoting articles which are not to be found; and to his entering the votes for the other candidate into his own list? We give him our full and most cordial consent to do these things in his FRAGMENTS; for it matters not whether quotations relating to Frivolities are correct or incorrect;—but in things about which different denominations of Christians are at issue, such a procedure cannot be allowed.

After recommending Mr. Anderson's book to the consideration of our readers, we shall exhort serious

* Letter iii. p. 35.
† Letters iv. v. vi. p. 37.

Christians of both denominations to seek after truth, and not after victory; to be Investigators, rather than Controversialists; to love each other for their common Christianity; and not to suffer that love to be in the very smallest degree diminished by their Pædobaptism, or their Antipædobaptism. We cannot blame them for now and then triumphing over the arrogant and the scornful, of either denomination; but we entreat them, instead of triumphing over each other, rather to help up the fallen, and to endeavour to place them again on their feet,—and to assist, rather than to oppose one another, in their inquiry after truth. The arrogant merit castigation; but the humble inquirer should not be triumphed over, even though for a while subdued: it is possible that he may rise again, when he better understands the controversy.—Let them also remember how liable men of the greatest talents are to be mistaken. We cannot sufficiently recommend to their constant consideration the following quotation from the excellent Dr. Doddridge's Dissertation upon Sir Isaac Newton's Scheme for settling the Chronology of our Lord's Ministry.

"I shall conclude this Dissertation," says Dr. Doddridge, "with one reflection, which may perhaps be of some use to those who have but little relish for the niceties of this inquiry. I mean, that when we find this great Master, and I had almost said, (so far as the title can be applied to a mortal man,) this great Father of reason, falling into such obvious mistakes as I have been obliged here to point out, it tends to give a humbling idea of the imperfections of the human mind in its present state. And consequently we may learn from it two of the most important lessons that can be imagined in social life;—a caution lest we assert our own opinions with too dogmatical an air; and a care to avoid such petulancy in censuring the mistakes of others, as if we thought none but the weakest and most contemptible of mankind were capable of being misled by the specious appearances of some inconclusive arguments. And I will venture to say, that if Sir Isaac Newton's error in the order of the harmony teach us this candour, it will be a much greater benefit to us, than if he had placed every circumstance relating to it beyond all possibility of farther dispute."

The King; or, Faint Sketches for a true Portrait of the venerable Sovereign of the British Empire. A Lecture on the Anniversary of his Majesty's Coronation. By the Rev. C. E. De Coetlogon. A. M. Rector of Godstone, Surry; with a Portrait of his Majesty. 114 Pages, 8vo. sewed, 5s. 1818.

THIS is a very animated as well as just panegyric on our beloved Sovereign, who, after the exercise of numerous virtues, and the display of many amiable and excellent qualities, during a long reign, now "half in heaven, and separated from the taint of all earthly communion, lives in the deep retirement of his palace, solitary, sequestered, silent —*but not forgotten.*"

The venerable author is so much carried away with his subject, that he seems to have laid aside for a while the torpidity of age, and to be inspired with all the sprightliness of youth. He does not confine himself to any one particular topic, but ranges through the whole circle of religion and morality, flying like the bee from flower to flower, but continually returning to the sovereign of the forest, which preserves evident signs of its former majesty and glory, even in ruins.

Though pleased with accompanying him in his flight, our limits will not permit us to indulge our readers with the same pleasure. We shall, therefore, conclude with a few extracts.

The first of these shall be, a quotation made by the author from a work written before that calamity which now conceals our sovereign from our view.

"While all around him was vacillating, and Europe was sinking fast into the vortex; while a vain and visionary philosophy was divorcing man from his Maker, and writing her decrees with the blood of her votaries; Great Britain's

King, armed with intrepid moderation and steady purpose, pursued his right honest course, through good and evil report; rose early, *visited first the house of God*, and, after the regular dispatch of business, divided the day between manly amusements, frugal repasts, and pure, peaceable, and domestic delights. Old, and infirm, and bereaved of sight, he yet preserved a heart unchanged, a moral courage unsubdued. Still, his duty to his people came next to that which belonged to his Maker and his Saviour: still, his family felt his tender care, and yielded him his usual solace. —All that heretofore troubled his public or private thoughts, he has at length survived. An anticipation of felicity, no longer to be disturbed, is said to hold him in a quiet and heavenly abstraction. An exemption from pain and sickness rewards the temperance of his early years. The storms are past, and his character, like a Pharos, through the melancholy space that divides him from his people, illumines that distant shore, where the tempest-driven may hope, at last, to be anchored in peace." p. 97.

"I am assured by an authority I must not dispute, that, in happier years than those which are now closing his Majesty's valuable life, *he never retired to rest without having the Bible within his reach.*" Ibid.

"On the publication of Dr. Leland's View of Deistical Writers, the King, then Prince of Wales, purchased a number of copies of that work, to the amount of 100*l.* in value, merely for the purpose of distribution among his personal friends." p. 100.

"A religious friend of the Editor of the Christian Guardian, asked a gentleman, who was in the habit of close and official attendance on the Princess Amelia during her whole illness, of what nature were the interviews and conversations held between her and his Majesty. He replied, 'They are of the most interesting kind.' Our friend inquired, 'Are they of a religious tendency?'—'Yes,' said the gentleman, 'decidedly so; and the religion is exactly of that sort which you, as a serious Christian, would approve of. His Majesty speaks to his daughter of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The Princess listens with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner. If you were present at one of these interviews, you would acknowledge with joy, that the *gospel* is preached in a palace, and that under highly affecting circumstances. Nothing,' added he, 'can be more striking than the sight of the King, aged and nearly blind, bending over the couch on which the Princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both, than the highest privileges and most magnificent pomps of royalty." p. 102.

"In the interview with which his Majesty favoured Dr. Beattie, he asked him what he thought of his new acquaintance, Lord Dartmouth. He said, there was something in his air and manner, which he thought not only agreeable, but enchanting, and that he seemed to him to be one of the best of men; a sentiment in which both their Majesties heartily joined. 'They say, that Lord Dartmouth is an enthusiast,' said the King; 'but surely, he says nothing on the subject of religion, but what every Christian may and ought to say.'" p. 107.

"The sermons of that profoundly learned divine, Dr. Barrow, of whom the witty Charles the Second used to say, that he was an inexhaustible preacher, constituted the favourite theological work of our excellent Sovereign, who made it a rule to read a portion of them regularly in his family every Sunday evening. Sometimes his Majesty would, with a pencil, mark the divisions of the sermons which he intended to read; and thus the entire collection, with a little variation, lasted the year round." Ibid.

LITERARY INTELLIGENCE.

Just Published.

THE Fountain of Life Opened; or, a Display of Christ in his Essential and Mediatorial Glory. By the late J. Flavel.

A new Edition, revised, of the Memoirs of Mr. Richard Morris, many years pastor of the Baptist Church at Amersham, Bucks. By the Rev. Benjamin Godwin, of Great Missenden.

Doctrinal, Experimental, and Practical Thoughts on that Sanctification which is effected by the Instrumentality of the Gospel, through the Divine Influence of the Holy Spirit. By the Rev. Thomas Young, Minister of Zion Chapel, Margate. Second Edition, revised and much enlarged, 12mo.

THE NOSEGAY; with Reference to certain Evangelical Ministers of the present Day: a Poem; in a Letter to a Friend. Price 1s.

Foreign and Domestic Intelligence.

THE following interesting Account of the Moravian Missions having been sent us when this Number was almost completed, our desire to serve our Moravian brethren has induced us rather to add four pages to our usual quantity, than to omit an opportunity of expressing the high opinion which we entertain of their Christian zeal, and of the importance of their labours.

MORAVIAN MISSIONS.

THE UNITED BRETHREN, commonly called MORAVIANS, are comparatively little known in this country. Their missions among the heathens, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being Christianized. Wherever the Brethren have preached the gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received, those savages have become new creatures, not only in heart and in conduct, but in personal appearance and *intellect*. The commendation due to the Moravians on these accounts, has been liberally awarded to the Brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots;* but by the governments of the colonies where their missionaries have been stationed, who have borne the most favourable testimony, to the benign influence of their labours, upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Sclavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but resolutely retained the Bible in their own hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission. Many were punished with death; more with the spoiling of their goods; and multitudes with imprisonment and exile. In their sufferings, were literally exemplified the declarations of the apostles concerning the ancient worthies:—"They had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment;—they were stoned, were tempted, were slain with the sword;—being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Among those confessors and martyrs, in the fourteenth century appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued

* Barrow's Travels in Southern Africa, Volume I. pages 308, 372.—Lichtenstein's Travels in the same Country.—Printed Evidence, taken before the Privy Council on the Abolition of the Slave Trade in 1789.—Bryan Edwards' History of the British West Indies, &c. &c.

after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them at the diet in 1468, and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church; and their first bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished in deep dungeons, and others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the daytime, they kindled their fires only at night, round which they spent their hours in reading the scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly-invented art of printing for the publication of *the Bible in a living tongue*, and *three editions of the Bohemian scriptures were issued by them before the Reformation.*

When Luther, Melancthon, Bucer, and Calvin, at length arose to testify, more *successfully* than *they* had been able to do, against the errors and usurpations of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal tenets, their church discipline, and the records of their affairs; and from each, in return, they received assurances of cordial approbation, and the kindest encouragement. But as the Reformation did not penetrate into the recesses of Bohemia, they had to suffer renewed and aggravated persecutions; till towards the close of the seventeenth century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and in lonely caverns; a few only daring to assemble in one place and at one time. Previous to this dispersion, their Bishop, Amos Comenius, one of the distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) *to the Church of England*, bequeathing to it the memorials of his people, in the following affecting terms:—"If, by the grace of God, there hath been found in us, (as wise and godly men have sometimes thought,) any thing true, any thing honest, any thing just, any thing pure, any thing lovely and of good report; if any virtue and any praise; care must be taken that it may not die with us, when we die; and at least that the very foundation of our church be not buried under its present ruins, so that generations to come may not know where to look for them: and indeed this care is taken, and provision is made on this behalf, by this our trust committed to your hands." Sixty years after this period, the church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses; and a Bill exempting them from taking oaths and bearing arms, was passed, with the unanimous consent of the Bishops; indeed all opposition to it was abandoned after the final investigation of their claims, and they were fully acknowledged by the British Legislature to be "an ancient Protestant episcopal church, which had been countenanced and relieved by the Kings

of England, his Majesty's predecessors."* The Brethren have now several congregations in England, Scotland, and Ireland; but their numbers are every where small, and their means of supporting the work of enlightening the heathen very slender. If it could be ascertained *how much* they have done, and with how *little means*, the world might be held in wonder and admiration; but they themselves would say, "This is the Lord's doing, and it is marvellous in our eyes." Yet even of the little which has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons;—when they had only just found rest from suffering themselves, and were beginning to build a church and habitations, where there had previously been a desert; the missionary spirit was sent down with such constraining influence, that in the short period of eight or nine years, they had sent missionaries to Greenland, to the Indians of North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to the Nicobar Islands, to Persia, and to Egypt. In 1732, pitying the misery of the negroes in the West Indies, two Brethren sailed to the Danish island of St. Thomas; and such was their devotedness to the work, that having heard that they could not hove intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have an opportunity of teaching the poor Africans, the way of deliverance from the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully endured for many years, during which they had "to eat their bread in the sweat of their brow;" and to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies, (Danish and British,) there are now more than 23,000 negroes joined to the Brethren's congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland, in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. *Now*, the principal part of the population of Greenland is become Christian; the state of society is wonderfully changed; and instruction, through the medium of Danish, as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some Brethren went among the Indians in North America. Their labours, their trials, their sufferings, and their success, were extraordinary, even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths.—On one occasion, 96 men, women, and children, being treacherously made prisoners by white banditti, were scalped and tomahawked in cold blood, and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, *eleven missionaries*, male and female, were burnt alive in their dwellings,

* See the Journals of the House of Commons, Vol. 25, and Acts 20, Geo. II. cap. 44 and 22. Geo. II. cap. 30, passed in 1747 and 1748.—See also Congratulatory Letter from Archbishop Potter to one of their Bishops, upon his consecration; written in Latin, (with a Translation,) in Cranz's History of the Brethren, Preface.

or massacred, and thrown back into the flames in attempting to escape, by a troop of Indians in the French service. In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground by the American army under General Harrison. A missionary and his wife accompanied the Christian Indians on their flight, who endured for more than two years the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In 1737, G. Schmidt settled in South Africa, built himself a hut, and cleared a piece of ground near Sergeants river. Finding it impossible to learn the Hottentot language, he set resolutely on the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he returned to Europe to obtain assistance, and procure powers from the Dutch government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death. He was wont to consecrate a part of every day to secret intercession with the Lord in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a little while expecting his return, they were in the sequel lost among their countrymen; and during 50 years, according to human apprehension, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with G. Schmidt, with the permission of the Dutch government. They found the spot which he had cultivated; the ruins of his hut were yet visible; but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavians' Kloof (Baboons' Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours:—an aged blind woman, being traced out, produced a Dutch Testament, which he had given her on leaving Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheep-skins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three Brethren. In that place (since called Gradenthal) there is now a flourishing congregation of Hottentots, and at a considerable distance another (Groenekloof), which is also greatly prospering. A third settlement has been lately begun under the encouragement of the British government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of the country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself. The brethren have various missions in other parts of the globe. The following is a table of the whole.

Countries.	When begun.	Settlements.	Missionaries.
Among the Negro Slaves.			
Danish West India Islands.			
St. Thomas	1732	2	33
St. Croix		3	
St. Jan		2	
British West India Islands.			
Jamaica	1754	4	10
Antigua	1756	3	16
	1817	1	
Barbadoes	1765	1	4
St. Kitts	1775	1	4
South America	1738	3	11
Among the Hottentots.			
South Africa	1736		
Near the Cape of Good Hope	re-new'd 1792	2	27
Among the Nat. Indians	1818	1	
North America	1734	2	7
Ditto Coast of Labrador	1764	3	25
Ditto Greenland	1733	3	16
Among the Calmuc Tartars.			
Russian Asia	1765	1	2
Total		32	155

For many years past the burden of pecuniary expense attending these missions has been more than the Brethren were able to bear; but the successive occupation of their principal settlements as the head-quarters of the hostile armies in 1813, brought them to the verge of ruin. The committee in London for the Relief of the Suffering Germans,* found themselves called upon, in the year 1813, to extend their assistance to the Brethren's settlements, to avert from them the extremity of distress with which they were threatened. It is not therefore surprising that the mission funds should be so reduced as to have been scarcely sufficient to support the families of the missionaries that are maintained by them, and the aged and infirm who have retired from labour, or that the Brethren should be at the present time dependent chiefly upon other communities of Christians for the preservation of the existence of their missions abroad.—Notwithstanding these discouragements, they unobtrusively persevere in simplicity and humility, trusting that He who said to his disciples, "Lo! I am with you always, even to the end of the world," will not leave them destitute of the means of continuing to promote the spiritual and temporal benefit of the various flocks they have been the honoured instruments of gathering from among the heathen, and which have been rescued from the power of darkness, and translated into the kingdom of God's dear Son.

*** It may be proper to inform those of our readers who may feel disposed to assist these deserving "labourers in the vineyard," that Annual Subscriptions and Donations to "The London Association in Aid of the Moravian Missions, (which devotes its funds exclusively to their support,) will be thankfully received by the President, J. W. Warrep, Esq. 4, Powis-place, Queen-square; by the Treasurer, J. G. Lockett, Esq. 1, Upper Conway-street, Fitzroy-square; by the Secretaries, the Rev. J. Bull, B.A. Southampton place, Euston-square, and the Rev. J. Clayton, jun. Shore-place, Hackney; by the Rev. W. Gurney, M.A.; C. S. Hawtrey, M.A.; Daniel Wilson, M.A.; Dr. Nicol; Rowland Hill, M.A.; R. H. Shepherd; Dr. Steinkopff; and Dr. Waugh, London; by the Rev. J. Leifchild, Kensington; and by the following Bankers — Messrs. Morland and Co. Pall-mall; Messrs. Pole, Thornton, and Co. 1, Bartholomew-lane; and Messrs. Stephenson and Co. 69, Lombard-street, London; Messrs. Ricketts, Thorne, and Co. Castle Bank, Bristol; Messrs. Tuffnell and Co. Bladud Bank, Bath; Messrs. Glencross, Hodge, and Co. Plymouth; Messrs. Sparkes and Co. General Bank, Exeter; Messrs. J. and B. Goodeve, Gosport; Messrs. Wigney and Co. Brighton; Messrs. Hurly and Co. Lewes; Messrs. Haydons, Guildford; Messrs. Mansfield and Co. Leicester; Messrs. Smith and Co. Derby; Messrs. Mills, Bawtree, and Co. Colchester; Messrs. Gurney and Co. Norwich, Lynn, and Halesworth; Messrs. Mortlock and Sons, Cambridge; Messrs. Barnards and Green, Bedford; Messrs. Atwoods and Co. Birmingham; Messrs. Parker, Shores, and Co. Sheffield; Messrs. Smith, Ellison, and Co. Lincoln; Messrs. Smiths and Thompson, Hull; Messrs. Jones, Lloyd, and Co. and Messrs. Heywood and Co. Manchester; Messrs. Reed and Co. Newcastle-on-Tyne; Messrs. Ramsays, Bonars, and Co. Edinburgh; and Messrs. George Latouche and Co. Dublin.

* See printed Reports of the Committees for the Relief of the Distresses in Germany, &c. 1st Rep. p. 8. 2d Rep. pp. 6 and 7.

INDIA.

Extract of a Letter from the Rev. Daniel Sharp, Boston, America, to the Rev. J. Ivimey.

"I HAVE received the following letter from Mr. Colman.

Calcutta, April 29, 1818.

MY EVER-DEAR PASTOR,

Having been just informed that a vessel will sail for Boston to-morrow, I cannot deny myself the satisfaction of writing you a few lines. The Diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another conveyance. From it you will learn our state while on the water. I will say nothing more about our voyage here, than that it lasted five months, and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to embitter our peace. The weather, for the most part, was remarkably serene. But the most delightful circumstance which I have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta, we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the missionary work in Calcutta: they are active and devoted men. Mr. Penny is engaged in teaching a large school, upon the Lancasterian plan; brother Yates is principally employed in translating; and brethren Lawson and Carey in preaching. A Missionary Society has, within a few months past, been formed in Calcutta, auxiliary to that in England: upwards of 1,300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the brethren. Consider that this work has been accomplished in the land of darkness; in the land where, but a few years since, the gospel was unknown! The people here *feel* the necessity of missionary efforts, because they *see* the barbarous and superstitious rites of the heathen.

It is very sickly in Bengal; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day, in coming from Serampore, I saw one dead body floating upon its surface: vultures and crows were feasting upon it.

I send you with this, two Reports of the Calcutta School Book Society. It will be perceived that even the natives subscribe to this institution, although the sentiments which the Society's books contain, aim at the vitals of the Hindoo system of religion. There is nothing which will more certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the highest and the lowest casts mingled together. The Soodras have been placed above the Brahmin youth, without exciting the chagrin or anger of the latter. If these events continue to take place for any length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed: nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books, which assert that the world is made up of seven continents and seven oceans, and that Hindoostan is the centre. When they find the true geography of the globe, what will they think of their shasters?

Yours, with respect and affection,

JAMES COLMAN.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

THIS Society receive frequent and truly affecting accounts respecting the land which remains to be possessed in our own country

and nation. Mr. S. of *Southam, Bucks*, is likely, if continued, to prove a great blessing to that neighbourhood, where he has laboured under as many discouragements as most missionaries, with scarcely any one to aid him. He has sunk all his little property in keeping three places open for worship, besides Sunday schools, where he has some times not had *one* to engage in prayer, or even to assist in teaching the children except his wife. There is no other Dissenting place of worship within the reach of a population of not less than 14,000 souls! In that county alone there are upwards of 50 villages where there is scarcely a Sunday school or evangelical minister in the establishment, or among Dissenters!! When this was made known to the committee, it was proposed to send an itinerant to labour in that neighbourhood. For the support of such a measure, two liberal friends have engaged to contribute each 10*l.* per annum, provided two or three individuals, or Christians, would do the same, and make a similar experiment in that dark country, to what has been, through the divine blessing, very successful in many others. It is earnestly hoped that some of our *readers* will be fired with a generous emulation to "*go and do likewise.*"

SCILLY.—Mr. Jeffery informs the above-mentioned society, that all the schools in the Off Islands of Scilly are in a very prosperous state. Including adults and children, there are more than 200 daily scholars, and upwards of 350 in the Sunday schools. Nothing is wanting but school books and a little money, to increase the latter to 1000. They are enlarging several of their school rooms, and a debt of 40*l.* will be contracted. The poor people in Scilly are very willing to labour and to provide materials; which is all they can do towards the expense. Mr. Jeffery and four of his friends have had a very narrow escape from drowning, as they were returning from one of the islands in a boat. *Five pounds* will not repair the damage which was sustained.

N. B. Should any benevolent friend be disposed to aid this society, their contributions will be thankfully received by James Pritt, Esq. 15, Wood-street, Cheapside, Treasurer; or, John Edwards, Cumming-street, Pentonville, Secretary.

STEPNEY INSTITUTION.

AT the Annual Meeting, January 12, 1819, a numerous company were assembled. The Report was read, and the Committee, &c. chosen for the ensuing year. *Five* students have been received, and placed either at Stepney, or under ministers in the country; and five students, having finished their terms, are supplying destitute congregations in the country. The Report will soon be published, and a copy presented to each subscriber.

Those friends who have kindly signified their intention to send books to the library, may see the Catalogue of what has been sent, at Mr. Button's, in Paternoster-row, or at Stepney.

T. THOMAS, Secretary.

RECENT DEATHS.

MRS. DRAPER.

DIED, January 14, 1819, at Coseley, near Bilston, Staffordshire, generally beloved and regretted, Naomi, wife of the Rev. Bourne Hall Draper. With the greatest fortitude she had endured a long and severe illness, supported by the powerful consolations of the gospel of Christ. Her last words, which she pronounced with a firm tone of voice, and with a peculiar emphasis, were, "*My mind is happy!*"

MR. WILLIAM PENDERED.

DIED, January 20, 1819, at his father's house, Royston, Herts, after a lingering illness of three years, Mr. William Pendered, late a member of the Baptist church in York-street, Manchester, and eldest son of the Rev. William Pendered. —"Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

NOTICE.

THE Provisional Committee for the Encouragement of Industry, and the Reduction of the Poor Rates, have great pleasure in acquainting their friends, that they have received communications of the greatest interest from every quarter.

BENJAMIN WILLS, Secretary.

King's Head, Poultry, Dec. 17, 1818.

"Sufficient unto the Day is the Evil thereof." Matt. vi. 34.

CHILD of sorrow, child of care,
Why, when the present is so fair,
Wilt thou, with anxious eye,
Gaze on the future, dark, unknown,
Untry'd, and seen by Him alone,
With whom all ages lie?

Dost thou not know that every nest
Which warms the unfledg'd bird to rest,
Is guarded by that hand
Which holds the waters, spans the deep,
And bids the whirlwind rise or sleep,
With uncontroll'd command?

And canst thou doubt that He, whose care
The vale-secluded lilies share,
Shall guard THY future day?
Bid on the past Reflection soar,
And tell the numerous mercies o'er,
Which have bestrew'd thy way.

When she recalls departed days
Of past felicity, and says,
Pass in review along;
What power is that whose chilly force
Congeals thy feelings in their course,
And checks the rising song?

'Tis surely torpor, worse than death,
Which thus confines thy thankless breath:
Arise; no more be lost
In anxious longings to obtain
That which, acquir'd, is still but vain,
And mocks the pains it cost.

His children, when with cares opprest,
Flee to their heavenly Father's breast;
And when a smile is given,
They feel that palaces on earth,
For ever held, would not be worth
The shortest space in heaven.

What though their modest humble name,
Unsounded by the trump of Fame,
No splendour here awaits?
Theirs is a crown, whose dazzling ray
Shall shine through an eternal day,
Beyond the pearly gates.

There, with a seraph's rapt'rous voice,
In strains triumphant they'll rejoice,
Releas'd from all below:
While such as sought their treasure here,
Shall feel in pangs of hopeless fear,
The agony of wo.

Art thou his child?—If not, beware,
Lest, self-appointed son of care,
He, with an angry nod,
Should bid thee DIE, ere thou hast known
The joys which they possess alone,
Who are the sons of God.

Seek *first* my throne, He cries. Take heed,
Lest the destroying angel speed
The long-averted blow;
And trust his word, all needful good,
As constant as thy daily food,
He will in love bestow.

O that my soul from earthly joys
And empty vanity may rise
To real bliss above;
That, in the robes of glory drest,
I may at length, supremely blest,
Sing of redeeming love. C. B.

To an unknown Christian, who, for four successive Winters, has sent a Five Pound Note, *in a Two-penny Post Letter, for the Poor belonging to a Female Praying Society.*

WELCOME, kind stranger! thou whose gen'rous heart,
Knows how the oil of gladness to impart;
Whose breast can sympathize with virtue's wo,
And make the widow's eye with joy o'erflow.
O could a Virgil's taste, a Homer's fire,
A Milton's grandeur, all at once conspire
T' exalt that man, from vain ambition free,
Who consecrates his offerings, Lord, to thee;
And who, obeying the divine command,
Imparts not the design on either hand;
But when stern Winter rises from his bed,
Shaking the fleecy snow from off his head;
When Poverty usurps his rigid sway,
And Faith, reluctant, forc'd at last, gives way;
His annual present sends with love divine,
To cause the poor man's cottage hearth to shine,
And make his mis'ries and his sorrows cease;
Thus whispering to his troubled spirit peace!
As when old Night ascends his sable car,
And drops his cloudy mantle in the air,
But soon the sun sends forth his piercing ray,
And changes darkness into cheerful day;
So, donor blest, thy annual bounties come,
Chasing keen sorrow from the Christian's home.
The righteous Judge doth all thy actions know:—
In works of faith and love for ever grow;
Then from the bed of death, where thou shalt lie,
Some angel kind, shall guide thee to the sky;
There soft on Abraham's bosom thou shalt rest,
And ever dwell in mansions of the blest. JUVENIS.

Irish Chronicle.

Journal of the Rev. Isaac M'Carthy.

(CONTINUED FROM PAGE 4.)

"LORD'S-DAY, 25th September.—I preached in the sessions-house at Ballimote, which had been obtained for my use by a letter from Colonel P. to the magistrate, on behalf of the Baptist Society. The congregation was large and attentive: several who were present had come several miles to hear the word of God. This arose from Mr. W. Moore and others having, for some time before, been employed in reading the Irish scriptures in the surrounding villages. At about five miles from Ballimote, I had the use of the Presbyterian meeting-house: it was gratifying and affecting to hear the people speak of their desire to hear the gospel constantly preached among them. There is a large field for usefulness all through this country, which is nearly destitute of an evangelical ministry. I returned to Ballimote soon enough to hear brother Wilson preach in the sessions-house to a large congregation, who heard the word with great attention. May I not say, the fields are white unto harvest? Many in these parts earnestly desire a regular gospel ministry: I suppose it was under similar circumstances to those in which we are placed, that the prophet cried, *The burden of the Lord!* not because he had the message to deliver; but *until* he had made known the mind of the Lord unto perishing sinners.

"Monday, 26th.—We rode about twenty miles, to a place called Drumahair, inspecting the schools as we proceeded. It was a most delightful ride, as we had a grand display of the wisdom and power of God in unimproved nature; mountain rising above mountain, with verdure nearly to their summits; and to complete the beauty of the scene, we had a view of the lakes and rivers, which ran through vallies surrounded by mountains and rocks which ascended to the clouds. Well might the pious Psalmist say, *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

"We arrived early in the evening, and were kindly received by the Rev. Mr. W. the rector, under whose hospitable roof we experienced the most unremitted attention from himself and his excellent wife. Mrs. W. went out and procured me a place to preach in, and made known my intention through the whole village: they both attended my preaching. There were some encouraging circumstances: if good be done, we will give God the glory.

"This is one of the most picturesque places I ever beheld. Mr. W.'s cottage is almost covered with shady and fragrant bowers; his church stands on an eminence at the south end of it. At a short distance is a serpentine river of considerable breadth, running across the road. At the left-hand side of the bridge is a gentleman's house, surrounded with trees, and an old castle of very majestic appearance, and some other ruins. At the other side, craggy rocks hang over the river, which adds greatly to the grandeur of the place: the river, falling from rock to rock with rapid descent, is well worth beholding as a water-fall. At the opposite side of the river from Mr. W.'s house, stands an old abbey, of very romantic appearance: the hills around it are covered with verdure, and the mountains and rocks appear as if striving to pierce the skies. Mr. W. at our leaving, gave us a general invitation to his house.

"Tuesday, 27th.—We proceeded to Carrigeeneur, visiting the schools on our way: this was a day of adventure, as we had to pass over bogs and swamps, walls and ditches; and once my mare fell into a drain, but providentially sustained no injury. We had so many people to hear us, that I could scarcely move my arms: it was almost enough to suffocate me. My text was, Rev. vi. 17, *For the great day of his wrath is come*, &c.

"29th.—Preached at a place near Sligo. We spent the remainder of the day at the house of a gentleman in the neighbourhood. While at tea, the ladies told us of the exertions of some of their sex in promoting the knowledge of the truth. They had that day visited the prison at Sligo, and directed the prisoners to Jesus, *the way, the truth, and the life*: some of whom appeared to receive the word joyfully. The ladies have resolved to visit the prison alternately, to read and expound the Bible, and to teach the pri-

soners to read the scriptures for themselves: several of them have accepted their kind offer, and expressed gratitude for their attention. I find also that B. H. is employed to read the word of God in the prison, in Irish, and to speak to the prisoners of the great salvation. *The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*

"Lord's-day, Nov. 1st.—I preached in Sligo, to a considerable and highly-respectable congregation.

"Monday, the 2d.—We took our departure for Lough-Derg, (the *holy island!*) and reached Donnegal that night; but not soon enough to collect a congregation. The next day we rode over mountains, through a most desolate country, for about sixteen miles, without breakfast, nor could we procure a morsel of food till we reached Petigge, a village about four miles from the island. Having left our horses, with some difficulty we reached the place, and providentially got the clerk of the priest as our guide, who took us over the lake in 'the pilgrim's boat!' There are two chapels in the island, which have a most miserable appearance, and two or three houses in which they perform what they call their devotions. No correct idea can be formed of these, unless the written directions are perused which are given to the pilgrims. These I have seen, and have copied them for your use. This pamphlet is entitled, 'The Pilgrimages of Lough-Derg; approved and written by B. D.' In an address to the reader it is said, that the reason which induced the writer to compile it was, the importunity of 'some pilgrims, who earnestly intreated him to inform them of the nature of that holy place.' To promote their 'spiritual advantage, he undertook to explain the nature of the pilgrimages which are there performed, consisting of *penances!*' This work was approved by 'the most solid and knowing divines, who then resided in the island;' and was published, it is said, 'for the satisfaction of our adversaries, and the honour of St. Patrick.'

"This pamphlet is a curious jargon of unintelligible opinions, with texts of scripture occasionally interspersed: a specimen or two may amuse the reader, and tend to excite compassion for those pilgrims who are under the guidance of these 'blind leaders of the blind.' The second chapter is on 'The Entrance into the Holy Island.' 'Let the reader mark that we enter this place bare-headed and bare-footed,—for if the place where the angel spoke to Moses was holy, so that he was commanded to be bare-footed, why should not this place be holy, where God commissioned and deputed our apostolic Saint Patrick to enlarge us out of the slavery and captivity of our spiritual Pharaoh, the devil? And if Joshua was commanded to loose his shoes from off his feet, when he spoke to the Prince of the host of the Lord, because the place on which he stood was holy; why should not this place be holy, where we speak to God, and St. Patrick, the prince and chief of the saints of our nation, and whither we go bare-footed. Finally, if the prophet Isaiah was commanded to walk naked for the sins of others, why should we not enter this place of penance bare-footed and bare-headed, to expiate our enormous crimes?—Moreover, we pass into this island by water that that of the royal prophet may be applied to us, (Psalm lxvi.) *We have passed through fire and water, and thou leadest us into a place of refreshment;* that by the fire of devotion, and the water of tribulation, God may hence lead us to the spiritual refreshment of our souls and consciences.' The penances and devotion are then described with much minuteness: the following is a specimen. 'Having finished the stations of the penal beads, we now begin the stations of the water, by a craggy, sharp, and uneasy path: for being tired in the way of iniquity and perdition, we have walked through hard paths, but have not known the ways of the Lord. To avoid, therefore, the doom of the wicked, we go round the stones standing in the water three times, to satisfy for the sins of our will, memory, and understanding; saying, at the same time, five Paters, and five Aves, and one Creed, to redeem the punishment due to the sins of our five senses; then humbly kneeling on the sharp stones, and fixing our hopes and confidence in Jesus Christ,' &c. &c. &c.

"Our guide, the man who says Amen for the priests, has read the Bible, and quoted scripture fluently. Knowing we were Protestant ministers, he was shy in answering some of our questions respecting a ridiculous story, that St. Patrick killed the devil's mother; and that her blood stained the lake, and made the water red! (*Derg* is the Irish word for red.) To this he replied, that he did not give credit to the tale. He acknowledged, that a monnster formerly frequented the island, which was very injurious to the people of the kingdom, and that St. Patrick killed it, and its blood had stained the lake ever since! We directed him to the blood of atonement, and told him that if

any human works could make atonement for sin, then Christ had died in vain. There are from 10 to 15,000 poor deluded people, that visit the Lough (the Red Lake) every year! Who would not strive to counteract the influence of these damnable errors, and to lead the people to the righteousness of the Saviour? It is the opinion of the poor Irish, that if they once resolve to go to the Lough, they must go either dead or alive: so much for the *Red* Lough; but, by the bye, the water is as clear from redness as any I ever saw.

"We returned to Pettigge, and brother Wilson preached in the Methodist Chapel a most affectionate and appropriate sermon, from 1 Tim. i. 15: *This is a faithful saying*, &c.; and the next morning I preached from our Lord's words when on the cross: *It is finished.* Our congregation consisted of about 100 people. We then proceeded to Enniskellen, about eighteen miles; as beautiful a country as I ever saw. Mr. W. preached here in the sessions-house, to about 400 attentive hearers; and the next evening I preached at the same place. Some clergymen of the established church, who appear to be eminent men of God, and who preach the pure gospel, and a Methodist minister also, paid us every friendly attention. As to Enniskellen, we are of opinion, that if you could send an active young man hither, a great and effectual door would be opened, without any competitors. We obtained the market-house for preaching in Clones, through the interest of the Rev. Mr. T. who showed himself the gentleman and the Christian in every possible manner. Thus having obtained help of God, I have performed my tour through the counties of Roscommon, Sligo, Mayo, Lietrim, Donnegal, Fermanagh, Monaghan, and Cavan; and so back to Westmeath, the county of my more stated labours."

Extract of a Letter from C. H. a Reader of the Irish Scriptures, dated

"*November* 18, 1818.

"I HOPE the Lord is blessing our exertions in this remote part of the kingdom, where iniquity abounds. I lately met with an old acquaintance, who has been long absent in the army, but is lately returned home. He asked me, 'Why I had changed my religion?' and added, 'I want to know the difference between yours and mine; for you were of my opinion formerly?' I told him 'that there was a very great difference besween Christians and Catholics: the one depending on their own works for salvation, and the other on the righteousness of the Lord Jesus Christ imputed to them; even that finished work which makes perfect for ever them that are sanctified. I further told him, that I formerly trusted contentedly to a refuge of lies, persuaded that whatever sins I committed would be pardoned by the priest for a shilling or two a year; and so I continued without the least notion of being in an error, until the Lord, who uses means to bring about his gracious purposes, was pleased to raise a Society to proclaim the glad tidings contained in the Bible, and by reading that volume, the Lord, according to his promise, converted and directed me.' He acknowledged himself to have been in an error all his life, and he is now learning to read Irish, and attends every sabbath, and every evening."

From another Reader; dated

"*October* 28, 1818.

"In the parish of C. the clergyman has taken an active part with Mr. P. who keeps a Sunday school. He has given orders to all his parishoners to send their children, and for themselves to attend an hour before prayer, and two hours after. Last sabbath the clergyman's lady and a gentleman attended, and were all employed. I trust this is the time when *many shall run to and fro, and knowledge be increased.*"

Extract of a Letter from the Rev. John West, of Dublin, dated

"*November* 26, 1818.

"ON the 19th instant, I received the two large boxes of Bibles and Testaments, and the next day I sent the Irish Bibles, and the copies of Matthew's Gospel, in the old letter, and some English Testaments, to Mr. Wilson, at Ballina, for distribution among the schools. I am informed that Messrs. Wilson and M'Carthy have heard T. P. preach a probationary sermon, and think him promising for the ministry. He is one of our school-masters, and an Irish scholar. Some effort should be made to procure him instruction, if possible, that he may preach to the native Irish in their own language.

"I fear you will not be able to send a minister to Enniskillen. I know there is a vast tract of country without the means of salvation. I wish we could find a man of commanding talents for that station: it is very desirable."

The Committee have been very desirous of establishing Irish Schools in the County of Cork, in the South of Ireland; but have met with many difficulties. The following Extract of a Letter from Mr. W. of D. near Clonakelty, dated Nov. 20, 1818, presents a more cheering Prospect.

"When first F. came hither, we tried in several places to get a school-house, but in vain, as the lower orders of the people are so much under the influence of their clergy. At length I gave F. permission to live at my house, and cleared my barn for a school-house. I then went among the farmers, and assured them there was no intrigue in the business; but that some gentlemen in England had taken compassion upon the illiterate people to enlighten them in the scriptures. Most of them complied, and I expect we shall soon have as many children as the barn will hold, and I even hope that another school will be formed when the neighbours see the difference. Many poor men would send their children to school, but cannot for want of money; but now they are taught *gratis*, they are flocking in."

Extract of a Letter from the Rev. R. Dunlop, dated

"*December* 14, 1818.

"With respect to the number that attend my ministry in this place, on Lord's-day mornings the congregation is small; on Tuesday evenings more attend, as the officers and private soldiers are then at liberty, some of whom occasionally worship with us. On sabbath evenings the house is not sufficiently large to contain the congregation, many had to return yesterday who could not get in. I can say but little yet respecting a spiritual building in Athlone. I hope the Lord has much people here to call out of darkness into marvellous light; there seems to be an increasing propensity for hearing the gospel, and for private conversation. The number of children in the school here is 79. There are 28 who can repeat among them 224 chapters. The first of these, Dinah Matthews, repeats 33 chapters."

Extract of a Letter from the Rev. J. Wilson, dated

"*Ballina, January* 4, 1819.

"One circumstance has occurred since my last, worthy of particular notice, as it shews the influence of the labours of our Irish readers upon the minds of the poor people of Connaught. The good old woman, the mother of the Harts, has lately died. You will recollect it is mentioned in the pamphlet of their conversion, that when her husband died, the whole parish were in arms to prevent his being interred either at the church or the abbey, (the Roman Catholic burying-ground,) on account of his having renounced Popery. It was expected a similar scene would take place at her interment, and a number of the neighbours attended with their *shillalies* to prevent any disturbance; but happily no resistance against her being buried was offered. Persevering exertions will make even Popery yield to the gospel, which cuts more effectually than any two-edged sword.

'These weapons of the holy war,
Of what victorious force they are!'"

The number of schools under the superintendence of Mr. Wilson is 60; and 16 in other parts of the country. There are 17 Irish Readers, and 6 English Itinerant Preachers. The annual expenditure will exceed 1,600*l.*

Donations received since the printed Account.

	£	s.	d.
Forton Auxiliary Society, by the Rev. Mr. Dyer	1	10	0
Biggleswade Penny Society, by J. Foster, Esq.	4	0	0
R. Porter, Esq. St. Martin's-court, Leicester-square	10	10	0
The Northern District of the South-east Baptist Association, made at the Missionary Meeting at Builth, Brecknockshire	9	10	3
Edinburgh Society for promoting the Education of the Poor in Ireland, by the Rev. C. Anderson	30	0	0
R. B. Comber, Esq. Sloane-sqr.	21	0	0
Mrs. Comber, annual	1	1	0
Miss M. Comber, annual	1	1	0
Miss E. Comber, annual	1	1	0
Potter-street Penny Society, by Mr. Bain	2	4	9
Penny Society, Chipping Norton	2	0	0
Oatley, Mrs. Beckingham	1	0	0
Williams, James, Ditto	0	10	0
Satchell, Mr. Islington, annual	1	1	0
Young, Mr. Ditto, annual	1	1	0
Well-wisher, at Luton	2	0	0
Bailey, Mr. Long-acre, annual	1	1	0
Coles, Elizabeth	0	6	0
Clark, Mr. Wm. Olney, annual	1	1	0
Provisional Fund, Shortwood, by Mr. Heskins	3	0	0

The Secretary takes the liberty of informing the friends to Ireland, that the funds of the Society are again exhausted, and that about 400*l.* will be wanted by Lady-day next. Subscriptions and Donations received by Wm. Burls, Esq. 56, Lothbury; Mr. Ivimey, 20, Harpur-street; Rev. C. Anderson, Edinburgh; and the Rev. J. West, 39, Usher's-quay, Dublin.

Missionary Herald.

BAPTIST MISSION.

CEYLON.

Extract of a Letter from Mrs. Griffiths to a Friend in England, dated

Point de Galle, March 4, 1818.

You will perceive by the date of this that we have left Colombo. Mr. Griffiths is now quite alone, and has taken a room, besides our dwelling-house, for preaching in English and Portuguese: he intends also keeping a school there for the natives, and a Sunday school. Here appears a field for usefulness, and I hope his labours will be made a blessing. I cannot help looking back, with gratitude and regret, to those seasons of my life when I was favoured to attend the public means of grace. However, there are streams, even in this desert land, which descend from the river that makes glad the city of God. When I have sometimes accompanied my dear Mr. Griffiths in his visits to the natives, and heard him telling them of that Saviour who is alone able to save them from the wrath to come, I have been able to rejoice in the prospect that we might yet be the honoured instruments of doing some good to our poor fellow-immortals in this country.

Extract of a Letter from Mr. Chater to Dr. Ryland, dated

Colombo, March 30, 1818.

I HAVE at present but very few hearers in English. The soldiers are most of them gone to fight with the Kandyans, and of those who remain, the greater part are Wesleyans. One of his Majesty's 83d regiment, of the name of Robinson, has become greatly attached to us; he is much in earnest in attending the means of grace, is quite desirous of joining us, and I hope truly serious. Our friends of his Majesty's 73d regiment, who are now at Trincomalee, appear to stand fast in the Lord. Our Portuguese preaching, both in the Fort and in the Pettah, (the part of the town outside the fort) is pretty well attended; and by some I hope in that way that will be to their everlasting profit. Two were to have been baptized yesterday week; but one of them, a female, met with more persecution than she was prepared to endure. She continues to hear, but is kept back from baptism. The other candidate was Mr. Hoffman, who is in our constant employ as a writer. I trust he is one that has believed with the heart unto righteousness, and with the mouth has made confession unto salvation. Brother Siers is on the point of being married; the young person of whom he has made choice, has much appearance of seriousness, and what she is in appearance I hope she will prove to be in reality. Brother Siers lately went on an itinerating trip to Matura: in most of the places he visited he had many hearers. In Galle his preaching was attended by crowds of people: they are very desirous of having him to reside there, but to this there are many objections. To make such long itinerating journies we find attended with too much expense; but we have now in contemplation a plan by which we hope to go as far as Amlamgoddy, a large village, fifty-three miles from hence, and more than twenty-three from Galle, at least monthly. We wish to reach this place, if possible, because there are many Boodhists there; but if we cannot reach this place, we hope to get to Bentotte, where there is a very large church, which is very seldom supplied, and which is fifteen miles nearer to us than Amlamgoddy. I have more than once mentioned these missionary stations to you, and I hope you will not forget them. I am persuaded there are no places in the world that afford a more immediate prospect of usefulness than these. I intend, if possible, to visit them in turns with brother Siers; and in this way I hope we shall continue to sow in these barren fields till we obtain strength to cultivate them in a better manner. I hope you will ere long send us more help from home, and that

the Lord will soon raise up more on the spot.

Two of our highly-esteemed American brethren are now at our house, laid aside by sickness from their delightful pursuits. They are brethren Warren and Richards, both afflicted with an affection of the lungs. The former, about three months ago, was brought down to the very gates of death; he had a bleeding of the lungs for several days so violent that his life was in momentary danger. Through a Divine blessing on the means he escaped, and still lives. After remaining three months unable to use his voice, he again, to our no small astonishment and delight, articulates so as to make himself distinctly heard across the room. Brother Richards has not been so violently attacked as brother Warren, but his symptoms are very threatening. The physicians say, that the only means from which either of them can entertain any hope of recovery is a long voyage. Providentially some transports are just about to sail for England, and touch at the Cape. His Excellency the Governor has given them a passage, and they expect very soon to embark for the Cape. They have sought Divine direction; they have sought the Lord in all their ways, and I trust he has directed their paths. His blessing, I hope, will accompany them, and that we shall have to welcome them again to this place in the enjoyment of health and comfort. *

JAVA.

Extract of a Letter from Mr. Phillips to the Rev. Henry Page, dated

Samarang, June 29, 1818.

During my stay at Batavia, I applied to the Malay language, and at the commencement of this year I entered on the study of the Javanese. This language was unknown to Europeans before the conquest of the island by the British forces. A Mr. Crawford has unquestionably made the greatest progress in it; but he has now left the island, and should he ever publish any observations on the language, they will arrive too late to be of any service to the present students in it. Mr. Trowt was making a good progress in it; but his removal from the sphere of action, before he had embodied his observations, has proved an irrecoverable loss to us. The Dictionary he had begun to form is valuable, but you will be aware that the first rough copy of a work of that nature must in many points be very defective. Mr. Bruckner has made tolerable progress in it; he began to study it a short time before the death of Mr. Trowt; he has made a translation of the Gospel of Matthew, and if we had a printing press and types, we could begin shortly to distribute the word of life to the Javanese. We are now framing alphabetical tables to send to Bengal by Mr. J. Carey, (who is at Batavia on his way thither from Amboyna) in order to get the brethren there to cast us a fount of types. I keep two teachers; one is a superior Malay scholar, who understands the colloquial Javanese; the other, a Javanese, who understands but little of the Malay. By the assistance of these two men I can read and understand the books on Javanese literature; it is a circuitous plan, but by this I must, for want of a better, be content to drudge. I have begun to compile a Dictionary of the English, Malay, and Javanese; Mr. Trowt's was Javanese and English. A Malay Dictionary, published by Mr. Marsden, author of the History of Sumatra, forms the basis; I copy the English and Malay from him, and in corresponding columns the Javanese meanings are placed. In this work my two teachers are of essential service to me. The Malayan gives the Javanese a clue to the corresponding Javanese terms, and he inserts them in a rough book, which, after examination and close scrutiny, I copy into my Dictionary. I allow no word to be inserted until I am well convinced that they have obtained the right idea. This work occupies a portion of my time every day; in the end it will be valuable, it will be a foundation on which to build and improve. Many errors must of necessity creep in, which an increasing acquaintance with the language will enable me to correct; the various acceptations of many words, and the many nice distinctions in expressing various circumstances which are nearly allied, render it sometimes, however, very perplexing.

I have lately copied a comparative vocabulary of 3000 words in eight languages, viz. the English, the Sunda, the Javanese in both dialects, the Bali, the Lampung, the Madura, and the Samenap; three of these are spoken in Java, and the others in islands adjacent; a

* It has pleased the Sovereign Disposer of all events to frustrate these hopes, at least so far as it refers to one of the pious missionaries—Mr. Warren. He died shortly after landing at the Cape of Good Hope.

Editor.

some future period they will be useful either to ourselves, or some brother who may be sent out by the Society to assist us. A stock of words is secured sufficient for the common purposes of conversation, and a knowledge of them would enable any one to commence his work among the people.

When I consider the great field there is for exertion in these Eastern Isles, I cannot but pray that God would open a way for the introduction of his word among the people. There are twelve or thirteen dialects unknown to Europeans, and into which the Bible must be translated, before all men can read in their own tongue the wonderful works of God. At the eastern extremity of Java is the island of Bali, famous for being the asylum to which the adherents of the ancient system of religion in Java fled, at the introduction of Islamism by the rapacious and destructive sword of Mahomet. Their descendants have uniformly resisted all the attempts of the Mussulman priests to proselyte them, and are to this day heathens of the sect of Budha, whose religion has prevailed in Ceylon, Burmah, Siam, and part of China. They are usually represented as being a bold, generous race of men; their language is related to the Javanese, having one common origin in the *Kawi*, or what is now considered the sacred language. On this island a missionary might be placed to advantage, if we obtain the permission of the Dutch government to pursue our benevolent designs.

I am set on the Java mission; I would not change my situation for any other I know; not because I like the climate or the European society, for both are proverbially bad, but because I have devoted myself to the welfare of the Javanese; and my desire to serve them, ignorant, superstitious, and wretched as they may be, will, I hope, expire only at the same time that my flesh and heart shall fail me, and my spirit shall return to God who gave it.

HINDOOSTAN.

THE following Account of a Missionary Station, founded by Roman Catholics, at Bettiah, in the Province of Bahar, is contained in a Letter from Mr. Thompson to the Brethren at Serampore.

IT is now about seventy-six years since Christianity, according to the tenets of the church of Rome, was first introduced into Bettiah, by Padre Joseph Maria, in the days of raja Dhroova-shah. A few days after the arrival of this missionary, the wife of the raja fell ill, and was restored to health by his medical aid: this instance proving what a valuable acquisition the missionary would be, the raja prevailed on him to reside in Bettiah, and give up his intention of proceeding to Nepal. The missionary then stated his object, that, according to the command of Jesus Christ, he had come to convert the heathen to the faith of the gospel. The raja so far approved of this, that he gave him the house of his prime minister, who had recently fallen under displeasure. As the rumour of the missionary's arrival, and his abilities, and the raja's partiality for him soon spread, multitudes of all ranks flocked to him, either to hear his new doctrines, or receive medical aid; while a crowd of beggars attended him weekly for their support. Prem-shah, a goldsmith, but for his wealth styled Lak-putee,* well read in the Ramayuna, visited him from the first, in order to display his own learning, maintain the superiority of the Hindoo system, and in behalf of his countrymen to oppose the Christian doctrines. Seven years did this champion of the Hindoos maintain a controversy with Padre Joseph Maria,—and in the end publicly acknowledged the folly and wickedness of his own, and the excellency and efficacy of the Christian religion: he did not stop here, but received Christian baptism (as administered by the priest) and became a decided follower of the Lord Jesus Christ as far as his knowledge extended. The wife of this man was never baptized, nor would she be persuaded of the truth of the gospel: she lies buried in her husband's garden, in the village of Siriya. Prem-shah's children, their wives and children, and their children, a large family, are alive at this day; some of this family I had the pleasure of seeing at the house of Bijun-shah, Prem-shah's eldest son, now upwards of sixty; highly respected by the raja and his heathen subjects; though the raja is not partial to the Christians, but rather oppressive. Bijun-shah has a cross over his gate, and he himself wears a metal one.—Padre Joseph Maria lived in Bettiah twenty-five years, during which period six Hindoos more were baptized. Thus, you see, that the work was very gradual, and what renders the fruits of this mission inferior in quality to those of ours is, that for fourteen

* The lord of a lak of rupees.

years the cast was not broken, but allowed to be retained. At length Premshah, the baptized Hindoo, resolutely renounced it, and exhorted his Christian brethren to do the same; alleging that those of one religion should eat together, and not conform to Hindoo customs. On the demise of the missionary, the raja Dhroova-shah, with his wife and daughter, repaired to the house of the deceased, and lamented him with loud cries and abundance of tears as their father; the poor of Bettiah, and a great many others, felt as though they lost in him their common father.

Since then a succession of priests have laboured in Bettiah, the last of whom, Ronaldo, after a residence of thirty years, died last year, and was buried in the church which he had built.

About fifty families (or individuals as heads of families) have been baptized in Bettiah, in the course of this mission; their descendants are living, and belong to the community. Children, from the age of twelve, begin to partake of the sacrament: marriages take place at fourteen. The priest has two hundred bigahs of land given him by the Honourable Company, (as the Christians say,) and this land is cultivated by the laborious Christians, a tenth part of the produce of which they give the priest, and live on the remainder: some families keep carts to serve in the markets for the conveyance of grain; others feed turkeys, fowls, ducks, geese, hogs, &c. Some make umbrellas, and some cheese; others are carpenters, goldsmiths, or shop-keepers; and are altogether so useful in the town that the productions of the Christians form no small part of the grand market held twice a week:—in their dress they do not differ in the least from their heathen neighbours, a metal crucifix excepted.

About forty-seven years ago, Padre Alberto, and three other priests, being expelled from Nepal by the raja, came with sixteen families of Newar Christians, (the fruits of forty years' labour,) and settled in the village of Chooriya, about seven miles north of Bettiah. The raja's sons having resolved on being baptized, and being very frequently at the house of the priests, these circumstances are mentioned as the cause of the failure of the Nepal mission: one of these sons afterwards gave 10 or 20,000 rupees to the Bettiah mission.—The Padre lived thirty years in Chooriya, and died there: he baptized none at Chooriya beside the offspring of the Newar families. Ten families of Newar Christians have since come to Chooriya, but there have been no additions from the Hindoost'hanee people.

Bettiah and Chooriya have each a large church, and there is plenty of garden ground annexed to the priest's house, which is likewise commodious and grand.—None of our missionary stations have such churches, missionary houses, and spacious grounds around them.

Two days ago, a village containing fourteen Christian families sent three of their friends for the Hindee scriptures, and desired I would make them a visit: I did so, and spent great part of the Lord's-day with them. They seemed at a loss to express adequately their sense of this kindness: most of these families have not been married, though called Christian, but are living in fornication, or only with the consent of parents; they said they were heathen, were desirous of being baptized, but that the priest would not receive them because they were poor; and the Christians having nothing to pay him with, the priest could not marry: they believed, that if they were married by a minister of Christ, and according to the word of God, they were properly married. These families have earnestly entreated me to come and live among them, at least for a time; as the Christian part of them wish much to have the scriptures explained to them, and the heathen part to be baptized. These people live by clearing the jungles, (which increases the raja's revenue,) and cultivating as much land as they are able, rendering the raja a portion of the produce. I have to intreat, that you will send me up speedily for this people a supply of marriage agreements printed in Hindee: this I have promised them. In order to meet the multitudes about to assemble for the purpose of the annual bathing at Hajee-poora, I am obliged to leave this place to-day; not, however, without a hope of re-visiting it a little after my return from the upper stations.

BURMAN EMPIRE.

THE care and superintendence of the Mission to the Burman Empire has now wholly devolved on our American brethren. Many, however, in this country, continue to feel a lively interest in the attempt to introduce the gospel among that barbarous race, and as a constant communication is

kept up between the missionaries at Rangoon and our brethren in Bengal, we shall be enabled to present occasional articles of intelligence from thence.

On his Arrival at Rangoon, Mr. Hough thus addresses Mr. Ward:

After having been delayed in the river for several days by contrary and violent winds, and being once run upon a shoal, to our no small peril, we put to sea. The remainder of our voyage was pleasant, though long. The wind obliging us to run easterly, we made the broken rocks on Cheduba Islands, and passed in view of the high mountains on the coast of Arracan. In thirty-three days from the time we embarked, we had the high felicity of shaking hands with brother and sister Judson. To me it was a matter of much thankfulness, after so much perplexity, *to arrive at home*; particularly to be placed in a situation in which I can be employed, I hope, in the good work of publishing the gospel of grace among the heathen.

When I arrived, having sent word the day preceding, from the mouth of the river, to brother Judson, he met us at the landing-place, and conducted us through the town, and then by a foot-path to the mission-house, which I am sure I could not have found without a guide. We were glad to find both Mr. and Mrs. Judson in good health.

The Saturday following we passed all our articles through the custom-house, without paying the least duty, which, however, I would have paid cheerfully, if it would have saved Mrs. Hough's and my own writing-desks from the hands of *a thief*, who bore them off with all their contents, and has escaped unknown. If *money* was the object of the thief, he was disappointed, though he got the value of 50 or 60 rupees. Most of my papers of importance were in them.

We are very conveniently and happily situated, occupying one-half the mission-house, and brother Judson the other. We should be glad, however, to contract our limits for another missionary. At present, provisions are neither scarce nor very expensive, excepting the articles of *tea*, *sugar*, *coffee*, and *bread*. We hope some ships coming from Bengal will bring a supply of these articles; if so, we shall obtain them probably at a moderate price. We do not, however, feel much concerned about what we shall eat or drink, but we wish and ought to feel less concerned.

I have *begun* to study Burman, but when I shall *end* is a vast uncertainty. It is exceedingly hard and intricate to a beginner, on account of the numerous combinations of letters, and the various powers which they assume. Brother Judson has written a grammar of the language, which is a great help; but we should be in possession of a greater auxiliary, were his dictionary completed.

We expect in a few days to put up the press, as the room for it is partly finished. Our first publication will be a small tract, containing a summary of Christian doctrine, and giving an intimation of the object for which a mission is here established. The next, perhaps, will be a small catechism, and then we hope to be able to begin the New Testament.

The state of the heathen here is truly deplorable. They are not a people who care but little about their religion; but in it they are zealous and enthusiastic, and their priests believe that all the disciples of Goudama, are furnished with *true wisdom*, while others are fools. In Burmah, we have to encounter, or rather meet as an obstacle, a regularly systematized religion, and that species of human pride, which in matters of religion, *disdains* every innovation. But this system, strong as it is, and this pride, lofty as it is, must be brought down, and the Lord alone be exalted. There have been hitherto but few inquirers.

Our two families have united on common stock principles, and upon such a plan as will, I am confident, secure our happiness, and facilitate our object in coming here.

I expected to feel, after my arrival here, extremely solitary; but there is now so much to be thought of, and so much to be done, that we have no time to think much of our being alone, and but little opportunity to be idle. So long as we have any thing to do, we shall be contented.

I remain, &c.

G. H. HOUGH.

The following pleasing Account is extracted from a Communication of Mr. Judson's, under date of March 7, 1817.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I

asked him the usual question, Where he came from? and received no explicit reply. So that I began to suspect that he had come from the government-house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long time will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age or death, but always is." I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognized, and read here and there, making occasional remarks to his follower, such as "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ; and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book; but that in two or three months I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than ours, folded and gave him the two first half-sheets, which contain the five first chapters of Matthew; on which he instantly rose, as if his business was all done, and having received an invitation to come again, took leave.

Throughout his short stay he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans teaze us exceedingly. He had no curiosity, and no desire for any thing, but "more of this sort of writing." In fine, his conduct proved that he had something upon his mind, and I cannot but hope that I shall have to write about him again.

Through the kindness of a Friend, we are enabled to subjoin the Copy of a Letter of recent date, from that excellent Female Missionary, Mrs. Judson, to a Lady in Scotland.

MY DEAR MADAM,

While reading over your kind and affectionate letter, which I received a few days ago, I feel renewedly impressed with the peculiarity of that union, of which the gospel of Jesus is productive in the hearts of perfect strangers. It unites them like children of one family, like friends of early youth—though entirely unacquainted with every other trait of character; it produces an affection tender and strong, heavenly and spiritual, because it has a foundation in a discovery of the image of Jesus, who is the sum of all perfection, and the source of all happiness. Something of this affection, I would humbly hope, is now felt in my heart towards you, my dear Madam, and urges my writing. It is animating and encouraging to us to see the friends of Jesus so much engaged, and making such exertions for the introduction and spread of the gospel in heathen lands. We feel their exertions *will* be blessed, their prayers *must* be heard, and that the heathen will shortly be given to Jesus for his inheritance, and this earth for his possession. It is now four years and a half since we took up our residence in this heathen land, and began to make preparations for the promulgation of the gospel here. We find the Burmans, as we expected, almost children of Nature in regard to improvements of the mind and advance in the arts and sciences. But in point of superstition, blindness of mind, and strength of attachment to an idolatrous religion, they are not surpassed by any nation on earth. We find them fast bound in Satan's chain, without a wish to be liberated, or a desire to hear that a Deliverer is near; and were our hope of their conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object, and returned to our native country, there to mourn over their fatal delusion. But we see an Almighty Arm, which is able to burst their chains, however strong, to give sight to behold their delusion, to unstop deaf ears to hear the voice of mercy, and to give a humble broken heart, which will gratefully accept of this Deliverer in all his offices. That preparations are making for this display

of Divine power and mercy, we have not the least shadow of a doubt; but how long our heavenly Father will see fit to delay this manifestation of his mercy is known only to himself. We are only permitted to use the means: it is the prerogative of God alone to change the heart.

The language has now become somewhat familiar; we can read with ease, and converse intelligibly. Mr. Judson has written one or two tracts, and translated Matthew, which are in circulation; he has also written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he began the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong, and immediately returning, presented itself, and as he had long wished to have an interview with the converted Mugs, and to preach to those who were seriously inquiring, duty required his embracing it. Mr. Judson left here three weeks ago, and expects to be gone ten or twelve weeks, and after his return hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work; but the consideration that future missionaries would reap the advantage, and in this way time would eventually be saved, reconciled him to it. Mr. Hough is a printer; he brought with him types from Bengal, with which he has printed tracts, and the translation of Matthew. How animating the fact, that the first printing press ever in operation in this country should be employed for the cause of Christ, for the sacred scriptures! I have quite an interesting meeting of females, consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless, and some manifest their hatred to the truths of the gospel. I have at times had considerable hope that two or three of them were seriously inquiring what would become of them after death; but whether it is any thing lasting, time alone will determine. Last Sabbath, in conversing with one of them, I inquired, if she still went to the pagoda to worship? She replied, she had not been for a long time. On asking her the reason, she replied, she worshipped the true God, and prayed to him. I asked her how she knew he was the true God, rather than Goudama? She said, because his character was more excellent. Another of them, who is an old woman, and has attended on my instructions more than a year, (on hearing me say, that good works, such as making offerings to pagoda's priests, so far from justifying them in the sight of God, would heighten their condemnation,) said, if her parents and grand-parents had gone to hell with all their good works on their heads, then she was willing to go too. O, my dear Madam, you can never know how dark and depraved is that mind which is accustomed to think sin of a trivial nature, God a king—like man, and hell of short duration;—a mind that is familiar with idolatry, that is actuated only from a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of divine truth. But let us rejoice in the freeness and richness of that grace that can overcome all these impediments; which can commence, carry on, and perfect that work which is cause of admiration to men, of joy and wonder to angels. Pray for these poor Burmans. When you feel your soul bowed down under a sense of sin, melted with the love of Christ, and filled with holy consolations produced by the discovery of the perfections of Jehovah, think, my dear Madam, of these Burmans, who are almost bowed down to hell with the weight of sin. They know it not who have no Saviour to love, and no higher happiness than what this world produces. Think of this, and weep and pray for the poor perishing Burmans. The prayer of a righteous man availeth much. God has styled himself a prayer-hearing God. The heathens are perishing, and the hands of missionaries need holding up. Forgive the length of this, and believe me when I say another letter would gladden the heart of

Your affectionate, though unworthy sister,

NANCY JUDSON.

LONDON
MISSIONARY SOCIETY.

MALACCA.—At this station, Mr. Milne has lately been strengthened by the accession of Messrs. Medhurst, Slater, and Thomson. In a letter, dated in March last, he observes, "All our hands are full. We cannot gladden your hearts by the news of great good done; but we labour in hope, and are for the

time more anxious to do our work well, than discouraged for want of success. All the labours formerly begun here among the heathen continue."

MADAGASCAR.—The two missionaries destined for this interesting and populous island, arrived safely at Port Louis, Isle of France, in July last. They were very courteously received by his Excellency, Governor Hall; but he discouraged their proceeding at once to Madagascar, chiefly on account of the slave-trade, which, it seems, is still actively carried on in that quarter. When will this cursed traffic cease?

EIMEO, (*One of the South Sea Islands.*)—Extract of a letter from Mr. Ellis. "Things are going on well here. We have printed 7000 copies of different kinds of school-books, and have finished the first sheet of Luke, of which we intend to take off 3000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are now waiting for the publication of Luke's gospel. Canoes are frequently arriving from various parts, with persons whose business is to inquire when the books will be ready; and an increasing desire to become acquainted with the word of God powerfully pervades the minds of the people."

MORAVIAN MISSIONS.

THE following extract of a letter from one of the missionaries of this Society, stationed near Montego Bay, Jamaica, breathes so much of that spirit of harmony and peace, which has ever distinguished this exemplary community, that we feel much pleasure in presenting it to our readers.

April 12, 1818.

THE Methodists are coming round to these parts of Jamaica; a married missionary being stationed at Falmouth, eighteen miles from hence, ever since Christmas. Government encourages them, and a temporary place has been given them to preach in. They hold their meetings in the town, before and after the church service. Captains, merchants, and attornies are among the number of their hearers. We rejoice at it, and pray God to give them success. There is room for us all. The highways and hedges are still occupied by poor, helpless, and perishing sinners. The Baptists have also a mission here. Moses Baker, a brown preacher of that community, and my neighbour, living about five miles from hence, is a man of the right stamp, a blessed and active servant of our common Lord and Master, notwithstanding old age has almost blinded his eyes, and made his legs to move slowly. During his thirty years' labour in these parts, he has had to endure much persecution. In some instances, his ardent zeal for the cause of God may have now and then, as with many, occasioned his running too fast, and brought trouble on himself. The most abominable lies have been propagated concerning him, and still serve to amuse idle people; nay, I know one man who confined him for a whole night in the stocks, and others would have destroyed him, had they had him in their hands, but God had him in *his*. There are some clever and gifted black Baptist preachers in this country. May the Lord make them and us useful in his work, by keeping us lowly, and depending upon him alone, without whom we can do nothing.

P.S. IT is with much concern we have to announce the death of Mrs. Sutton, who expired at Serampore, on the 21st of July last, only four months after her arrival in India. Further particulars will appear in our next. EDITOR.

To CORRESPONDENTS.

REV. C. S. of Bradninch, will find the Subscriptions forwarded by him accurately stated in the Appendix to No. XXXIII. now in the press. The Diamond Ring, generously presented by a female friend, has lately been sold for 5*l.* 15*s.* 6*d.*

An anonymous friend to the Mission, struck by the statement of Mr. W. Carey, (P. A. XXXIII. 152.) that he could establish a school at Dewan gunj to instruct 200 children for about ten rupees, or 15*l. per annum*, has kindly transmitted eight pounds as a donation towards this specific object.

We are particularly requested to state, that Mr. Burls has received 40*l.* from the Hammersmith Auxiliary Society. The List of Donations, &c. for the last three months will appear, in due course, next month.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.